

# NAISHKARMYASIDDHI

*By Suresvaracharya*



*Volume 19*

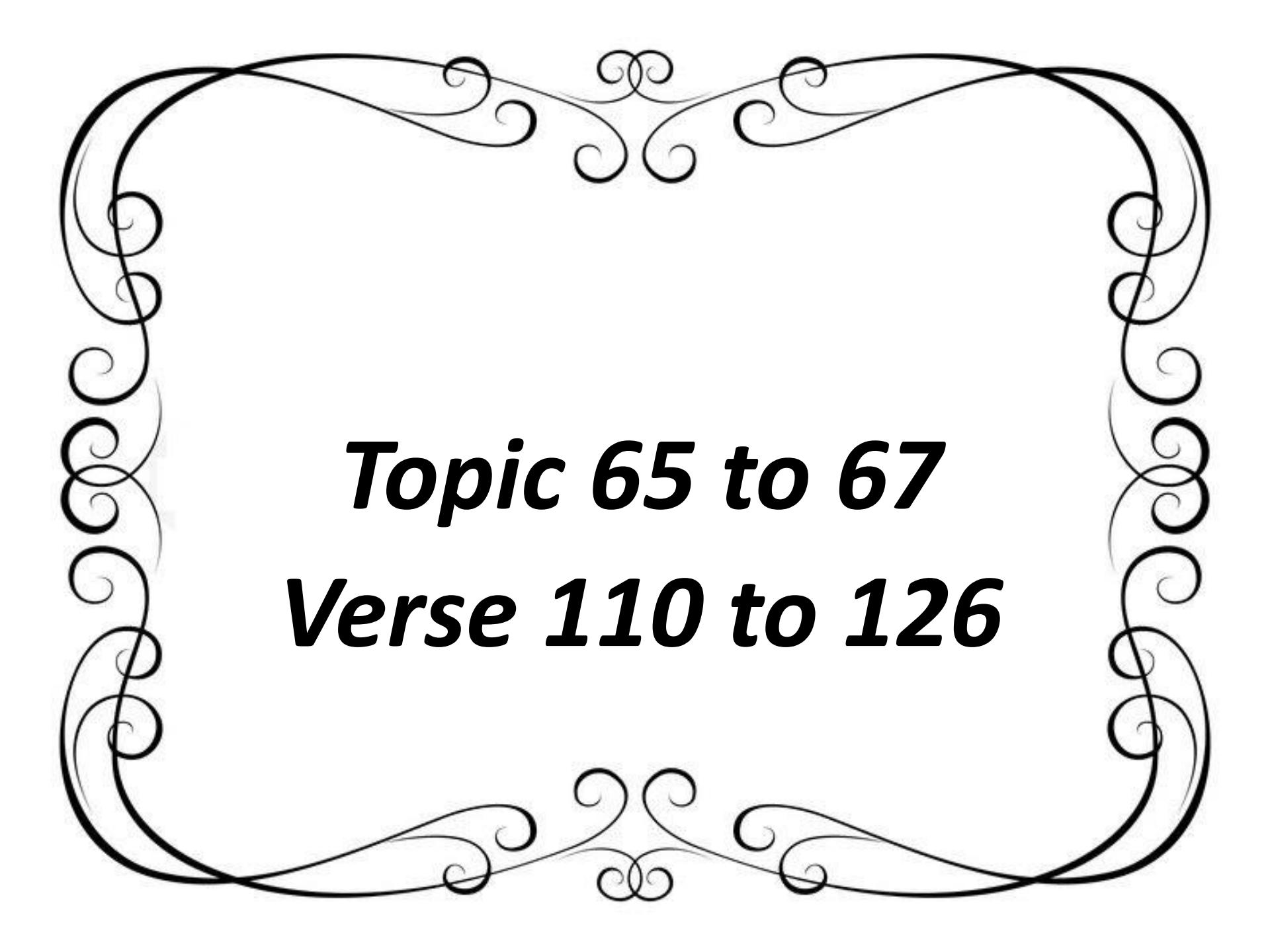
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*Topic 65 to 67*

*Verse 110 to 126*

## Verse 110 – Introduction :

एवं कुचोद्यमुन्मूल्य अथेदानीं प्रकृतमभिधीयते ।  
प्रकृतं च अनभिधेये कथम् अभिधा-श्रुतिः  
अविद्याध्वर्णसि आत्मनि ज्ञानं जनयतीति ।  
तत्रैव कारणान्तरमुच्यते ।

*evaṁ ku-codyam unmūlyāthedānīṁ prakṛtam abhidhiyate.  
prakṛtam cānabhidheye katham abhidhā-śrutiḥ  
avidyā-dhvamsy ātmani jñānam janayatiti.  
tatraiva kāraṇāntaram ucyate*

Thus, after rooting out a bad objection, the main topic is taken up. And the main topic is : How does the assertive Sruti text destroy ignorance and produce knowledge of the Self which cannot be named? Regarding this, another reason is stated [to show how it can do so].  
[Introduction – Chapter 3 – Verse 110]

- Verse 108, 109 – Diversion verses answered questions of Purva Pakshi based on verse 104.

### Questioned :

#### Asatve Vartmani Sthithva :

- Purva Pakshi didn't allow Sureshvaracharya to continue.
- Mistook Asatye as nonexistent.
- Asat – not nonexistent but Mithya, seemingly existent.
- Seemingly existent Mithya Mahavakyam is functional enough to reveal Brahma Jnanam.

- Mithya Pot sufficient enough to hold water, not reveal Brahman.
- Diversion over.
- Asatyam not non-existent but Mithya.
- After answering wrong objection of Purva Pakshi, come to our main topic.

**a) Evam :**

- In this manner referring to verse 108 + 109.

**b) Kuchodyam Unmulya :**

- Misguided wrong question of Purva Pakshi, unmulya – after eliminating.

**c) Asatyam :**

- Not non-existent but Mithya.

**d) Iti Unmulya :**

- Negated that.

**e) Athaha :**

- Now.

**f) Idanim Pratidhiyate :**

- Coming to

**g) Prakrutam :**

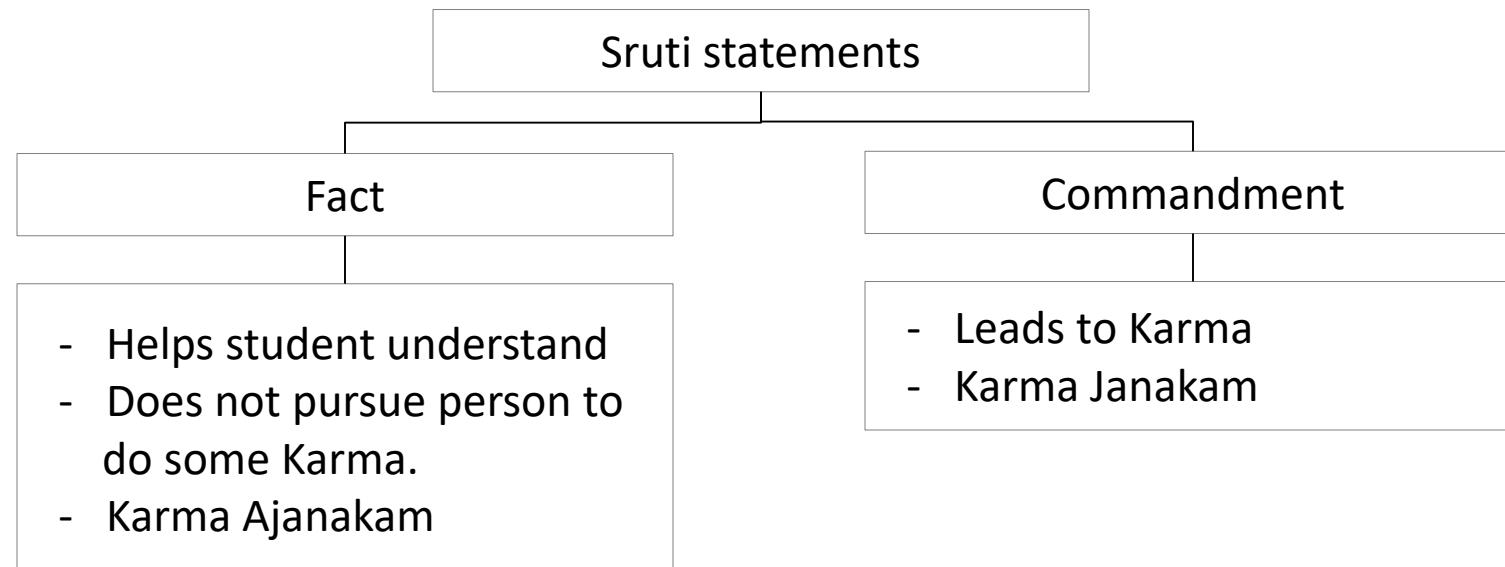
- Topic of Mahavakya Pramanam revealing Brahman is Abhidiyate, continued.

## Prakrutancha :

- Subject.

### h) Abhida Srutihi Katham Jnanam Janayati :

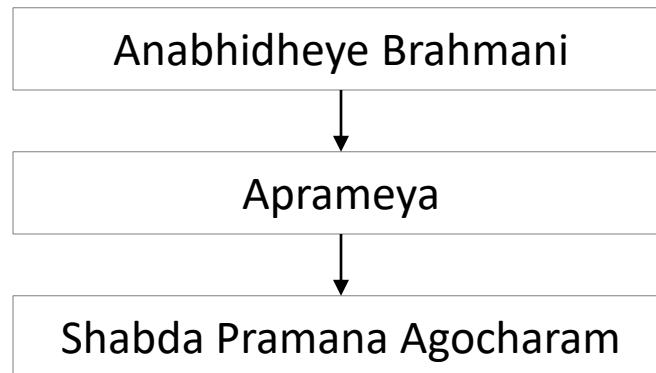
- How Mahavakya Pramanam generates Brahma Jnanam.
- Abhida Sruti = Mahavakya Pramanam.
- Vastu Vada Vakyam – Sruti Sara Samuddaranam uses this term.



- Abhida Srutihi Vada Vakyam = Karma Ajanaka Vastu  
= Mahavakya Pramanam, Katham Jnanam Janayet?
- How Mahavakyam generates knowledge?
- What is relevance of this question?

- Normally, statement generates knowledge, not a big issue.
- Example : Radio news generates knowledge, similarly how can Mahavakya reveal Aprameya Jnanam?

### i) Anabhidheye Brahmani :



- How can Mahavakya generate knowledge w.r.t. Aprameya Brahman?
- What type of Jnanam?
- Avidya Dvamsin.
- In Sanskrit must learn for each Sloka :
  - Anvaya
  - Rupani
  - Samasa
  - Vitpatti
- Atmani connected to Anabhidhaye.

- W.r.t. Aprameya Brahman – Atman, how can Mahavakya generate knowledge?
- Avidya Dvamsi = Knowledge which is Destroyer of ignorance.
- How can Mithya Mahavakya Pramanam generate knowledge of Satyam Aprameyam Brahman and how can that knowledge can destroy ignorance.
- How is it all possible.

**j) Iti :**

- If such a question is asked.

**k) Tatra Eva :**

- W.r.t. such question.

**l) Karanantaram Uchyate :**

- I want to give another argument, reasoning, logical support.

**1<sup>st</sup> Argument :**

**Example :**

- With help of Mithya Sarpa, we will know Adhishtana Rajju.
- Pratibhasika Rajju gives Vyavaharika Rope knowledge.

**Example : Technical**

- Sound of letters have no form.
- I give form in Telugu, Sanskrit, English in different Alphabets.
- English letter has no 1<sup>st</sup> Sanskrit Alphabet ॐ – when you open mouth and utter sound.

- A = Ye
- Akaro Sarva Vak.
- No 3T in 26 English Alphabets.
- Indian Alphabets – most logical.

### Revision Verse 110 Introduction :

- What is status of Mahavakya Pramanam and what is its ability to generate Brahma Jnanam and remove Ajnanam – ignorance?

#### 1<sup>st</sup> Stage :

- Mahavakyam also Asatyam like entire creation.

#### General Rule :

- **Everything other than Brahman Asatyam.**
- **Brahman Ekam Eva Satyam Brahma Vyatirikta Sarvam Asatyam.**
- If we Admit Mahavakyam is Asatyam, it will be Advaita Hanihi Dosha.
- Brahman and Mahavakyam will be Dvaitam, Dvaita Prasaktihi.
- Therefore, we are forced to Admit Mahavakyam as Asatyam.

#### 2<sup>nd</sup> Stage :

- Purva Pakshi puts a objection because of communication gap.
- Purva Pakshi – thinks Asatyam = Non-existence.
- Asks, how Mithya nonexistent Mahavakyam can reveal, Satyam Brahman?

- Rabbits horn, not there, can't be used as Medicine.
- Not understood Asatyam is Mithya.

**Example :**

- How nonexistent smoke (mist) reveal existent fire.
- Only existent smoke can reveal fire.
- Unreal nonexistent smoke can't reveal real fire.
- Mistaken water vapour can't reveal real fire.

**Example :**

- Mirage water can't be used to take bath.
- Mithya Pramanam can't reveal Satyam.

**3<sup>rd</sup> Stage :**

**Sureshvaracharya :**

- Mithya can prove Satyam.

**Example :**

- Reflected face unreal, helps me to see real face.

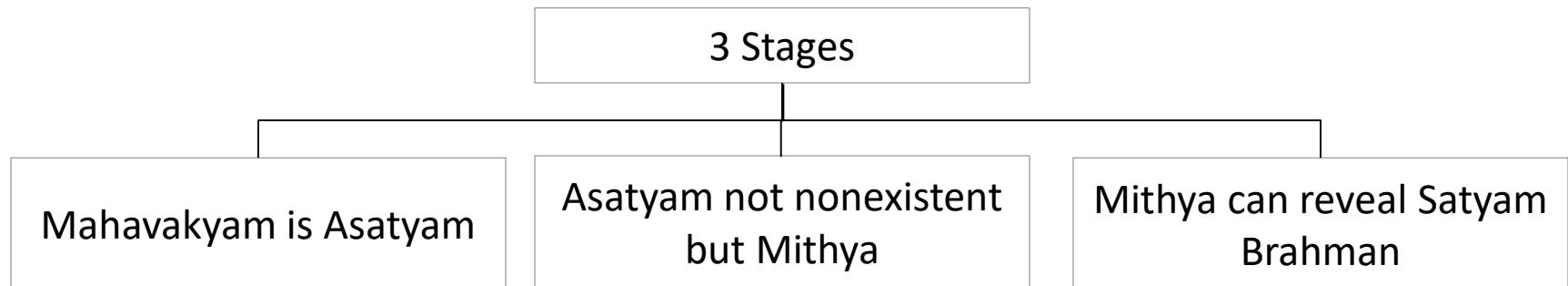
**Example :**

- Mithya Shadow in front of me shows me real person behind me.

**Example :**

- Mithya Alphabetical forms reveal Satyam sound.

- Every Alphabet has unreal form because sound has no form, shape.
- We give false shape to every Alphabet in every language and false shapes written in a book convey formless thoughts of a person or formless sound spoken.
- Mitya Rekha Aksharam, written Alphabet reveal Shabda Aksharam.
- Similarly Mithya Mahavakyam can reveal Satyam Brahman.
- Therefore no problem.



## Verse 110 – Introduction

- Reinforces same idea by technical angle.

## Tatra Karanantaram Uchyate :

- W.r.t. this topic, I am going to give another reasoning.

## Topic :

- Mithya Prapancha can reveal Satyam Brahma.

## Verse 110 :

### Important and Technical Argument

Till now

- How Mithya can reveal Satyam Brahman.
- Mithya Pramanam can reveal Satyam Brahman.

Now

- Mithya Pramanam need not reveal Satyam Brahman.
- Purva Pakshi Question is wrong, hence I need not answer.

- All Upanishads declare Brahman as self evident Chaitanyam all the time.

## Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantah sphurantam sadā |  
svātmānam prakāṭikaroti bhajatām yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurthy is the prostration. [Verse 7]

## Keno Upanishad : Most important Mantra

प्रतिबोधविदितं मतम्  
अमृतत्वं हि विन्दते ।  
आत्मना विन्दते वीर्यं  
विद्यया विन्दते अमृतम् ॥४॥

*Pratibodha-viditam matam  
amrtatvam hi vindate.  
Ātmanā vindate vīryam  
vidyayā vindate'mr̥tam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- In every cognition, thoughts evident because of presence of consciousness.

That consciousness is

Prajnam Brahma

Vigyanam Brahma

Jnanam Brahma

Aitareya Upanishad

Brihadaranyaka Upanishad

Taittriya Upanishad

- Om Brahavida  
Apnoti Param....  
[II – I – 1]

## Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

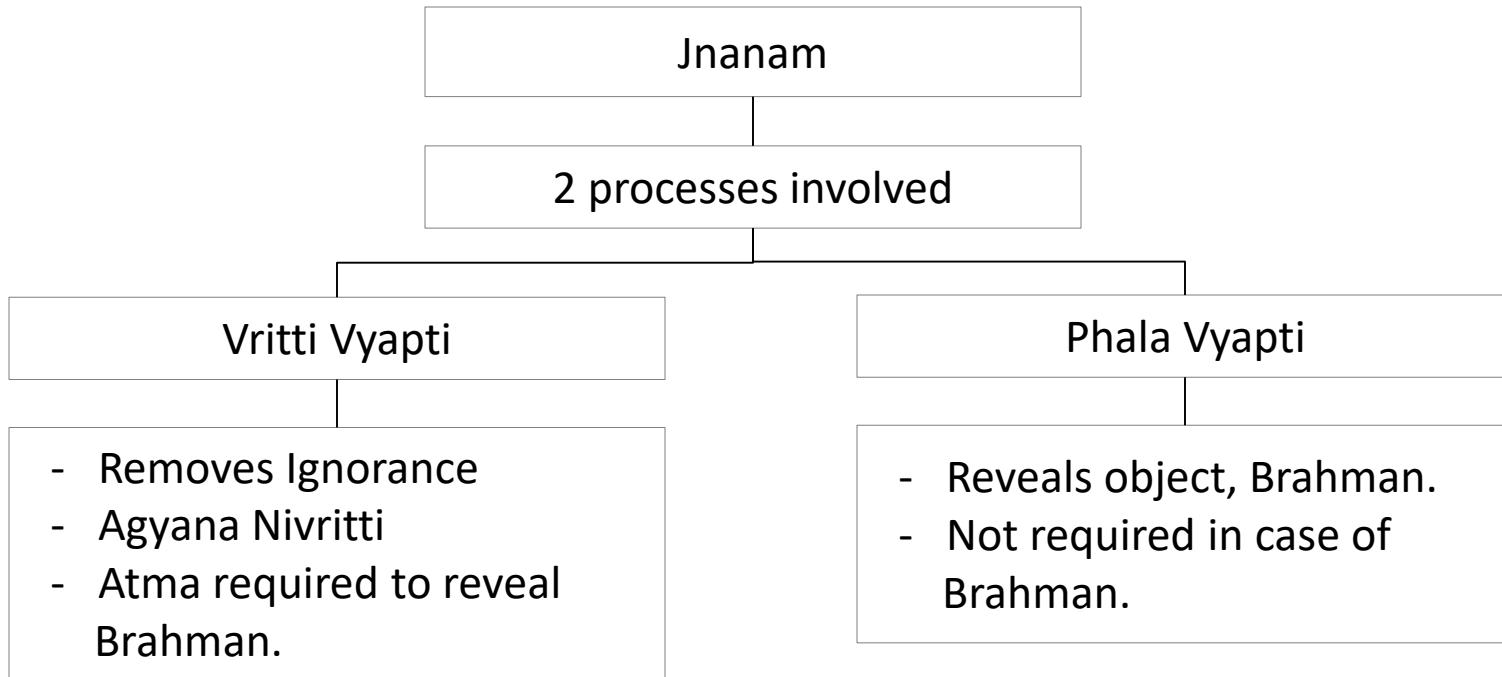
Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahma vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Brahman is consciousness and evident all the time in the form of I.
- No question of revelation of Brahman.
- Self evident Brahman is partially covered by Ajnanam.
- Mithya Pramanam need not reveal Brahman.
- It has to only remove Ajnanam.
- Don't ask – how does Mithya Pramanam reveal Brahman.
- We don't say – Mithya Pramanam reveals Brahman.
- If we say it reveals Brahman it only means it dis-covers the veiling, removes Ajnanam which covers.

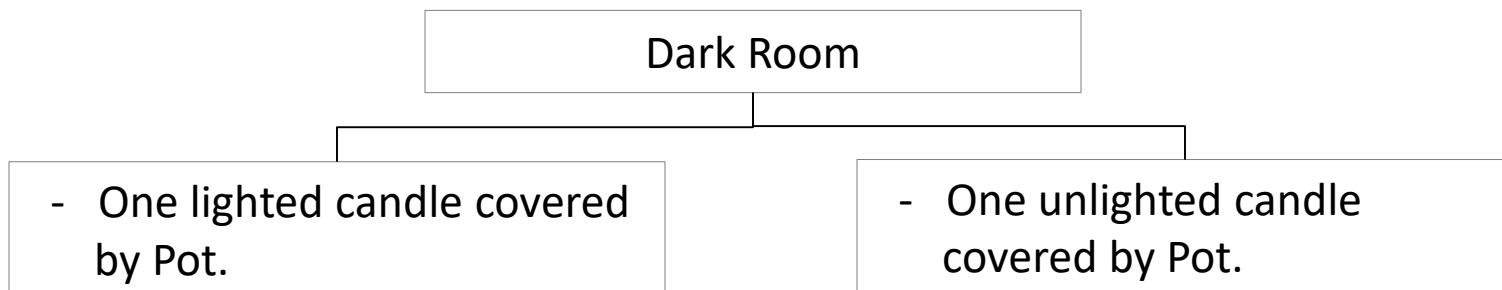
## Technical Language :

- Brahma Jnanam requires only Vritti Vyapti to remove ignorance, it does not require Phala Vyapti to reveal Brahman.



- Panchadasi, Vedanta Sara, discuss this.

**Example :**



- To know candle what should we do.
- To see lighted candle, remove pot covering the light.
- To see unlighted candle, have to do 2 steps.

- To see unlighted candle have to do 2 steps.
  - I) Remove Pot
  - II) Throw light on the candle by torch light because room dark, can't light the 2<sup>nd</sup> candle.
- Removal of Pot = Vritti Vyapti.
- Throwing torch light candle = Phala Vyapti.
- Both Vritti Vyapti and Phala Vyapti are required.
- In lighted candle, to know lighted candle, once remove pot.
- Thereafter I don't have to take torchlight and search.
- Candle is self revealing, Svayam Jyoti.
- What about Brahman?
- Not unlighted candle.
- Svayam Prakasha Chaitanyam.
- We don't have to reveal Brahman.
- Only remove concealing Ajnanam.

- **What is Brahma Jnanam?**
- **According to Vedanta, Brahma Jnanam Praptihi is only Agyana Nivritti.**
- **In Gita Bashyam, in 2 – 3 places Shankara says :**

Brahma Jnane Yathnaha Na Kartavyaha.

- Don't work for Brahma Jnanam.
- Brahma Ajnana Nivrittyo Yathna Kartavyam.
- Job of Mithya Pramanam is not Brahma revelation, only Brahma Agyana Nivritti.

### **Purva Pakshi Now :**

- How can Mithya Pramanam remove Ajnanam?

### **Before :**

- How can Mithya Pramanam Reveal Brahman?
- Reveals only ignorance, not reveal Brahman.

### **Purva Pakshi :**

- Never convinced, now reframes question.
- Unlike Satyam Brahman, Ajnanam happens to be Mithya.
- Mithya, not nonexistent but seemingly existent.
- **Since Ajnanam is Mithya, it does not have solid real existence.**
- **Every Mithya Padartha has only loose existence, therefore, it is very easy to knock it off.**
- Ajnanam has loose precarious existence because it is Mithya.
- It can be easily knocked off.
- Touch it and it goes off.
- Mithya Pramanam more than enough to remove Mithya Agyanam.

## **Example :**

- In Himalayan slopes, youngest mountain, very loose, mud easily washed off, boulders fall by slight disturbance of car travelling 100 feet down.
- Precariously balanced.
- Agyana standing like that, no weight lifting required, touch and it fall off.
- Mithya Pramanam must knock off Mithya Agyanam which is precariously balanced in Brahman, Adhishtanam.
- Mahavakyam can happily clear of Ajnanam.

### **a) Nasat Agre Badaram Vyatha :**

#### **Sureshvaracharya's Example :**

- Fruit balanced on tip of sharp nose when you are lying down.
- Slight touch, fruit falls off.
- In one class, ignorance can get knocked off, if Pramanam used correctly.
- Sangraha Sthitha.

### **b) Atra :**

- In the context of Brahma Jnanam.

### **c) Aprabodha Ati Dustaha :**

- Aprabodha = Ajnanam.
- Ati Dusta – it is in extremely precarious condition.

#### d) Dukhena Sthithaha :

- For its existence, Agyanam must have Satya Vastu which lends existence.
- One Satyam supports entire Mithya creation.
- **Mithya Ajnanam supported by Chaitanyam only.**

#### e) Prabuddata = Chaitanyam

##### In Anjaneer Mantra :

- Bashruhu means Tears.
- Here Bhashpam = Water Vapour.
- Bashpa Adhi.
- Nitya Shuddha Buddha Mukta Svarupa.
- Buddaha – means Chaitanyam, Atma, inner essence essential nature.

#### f) Asya Ajnayasya Atma Prabudaitta – Atma Bavati :

- Consciousness is inner essence of Agyanam also.
- Without consciousness, Agyanam can't exist.
- Ajnanam is – isness of Ajnanam, is given by consciousness alone.
- **Consciousness alone lends existence to Ajnanam.**
- **Therefore Ajnanam does not have independent existence but only seemingly existent.**
- Therefore Mithya, precariously balanced.

- Therefore Mahavakya can easily knock off Mithya Agyanam.

### **g) Esha Avidya :**

- This ignorance, Avidya.

### **h) Nimitta Matra Viyati :**

- Falls off.
- Ethi, Apagachhati, goes away.
- Vite Dhatu.
- Avidya falls off for simple reason.

#### **Example :**

- Scooter goes, boulders fall off in Himalayan snow covered mountains or you speak a little loudly, boulders fall.
- Snow clad mountain Avalanches common, Nimitta Matrat, by simple reason.
- By Mithya Mahavakyam, ignorance like Jujube fruit precariously balanced on sharp nose, can fall off.

## Verse 111 – Introduction :

अनुदित-अनस्तमित-कूटस्थबोधमात्र-स्वाभाव्याद्  
 आत्मनो दुस्सम्भाव्योऽ- विद्यासद्भावः इति चेत्, न ।  
 अविद्याप्रसिद्धैव तत्सद्भावसिद्धेः ।  
 उलूकनिशावत् । इत्यत इदमुच्यते ।

*anuditānastamita-kūṭastha-bodha-mātra-svābhāvyād  
 ātmano dussambhāvyo 'vidyā-sad-bhāva iti cen na,  
 avidyā-prasiddhyaiva tat-sad-bhāva-siddher  
 ulūka-niśā-vad ity ata idam ucyate*

If it be said that since the Self is of the nature of the immutable consciousness which neither rises nor sets, the existence of avidya is not possible at all, [we say] it is not so, because its existence is known by the mere experience of it, like the night [experienced] by the owl [even during the day-time]. [Introduction - Chapter 3 – Verse 111]

### Purva Pakshi :

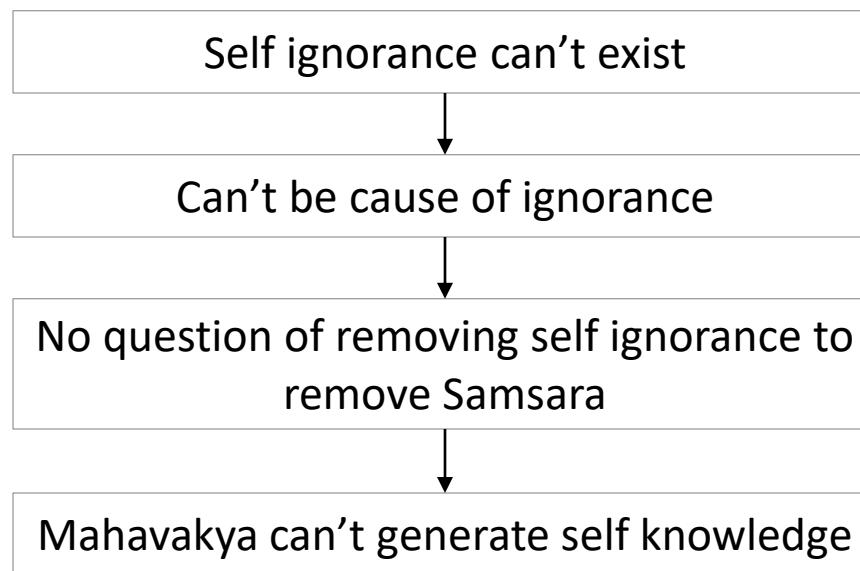
- Does not allow Siddantin to move forward.
- How consciousness and ignorance can ever coexist?

Consciousness	Agyanam
<ul style="list-style-type: none"> <li>- Inner essence, light of Agyanam.</li> <li>- Jnanam supporting Agyanam</li> <li>- Atma Jnanam</li> <li>- Self knowledge</li> </ul>	<ul style="list-style-type: none"> <li>- Darkness of ignorance</li> <li>- Atma Ajnanam</li> <li>- Self ignorance</li> </ul>

- **How can consciousness exist where Agyanam is? Diagonally opposite in nature.**
- Therefore Samsara is not because of self ignorance.
- Self ignorance impossible.

### **Purva Pakshi :**

- How can you talk of nonexistent self ignorance as cause of Samsara?
- If self ignorance is not cause of Samsara, how self knowledge can be solution?
- How Mahavakya Vichara can be of any use?
- Why this class?



- **Knowledge and ignorance can't coexist.**
- Bhakti alone gives liberation.

## 2 Answers :

### I) Irresistable Answer :

- All Purva Pakshi have already accepted self ignorance.
- We are only negating self ignorance because they talk about it.

### Example : Mother-in law story :

- Daughter in law : There is nothing in the house, go away.
- Mother in law : You have no authority to say.
- Beggar : Received some hope.
- Mother in Law : Now I am saying : Nothing is there, you go.

### Purva Pakshi :

- Negates self ignorance, when we say its there.
- When we negate existence of self-ignorance, he says its there.
- All philosophers, Sankhya, Yoga, Visishta Advaitin, Dvaitin accept self ignorance.

### They all conclude :

- I am a human being is wrong idea because of Deha Adhyasa.
- **We are not body, we survive after body dies.**
- I am different from body.
- I am Human being is ignorance born out of Adhyasa.
- Aham Manushyaha = Ignorance.

- You are Jiva, not mortal human being.
- Mortality is born out of self ignorance.
- Sureshvaracharya : Why you negate self ignorance when I am talking about it.

## 2<sup>nd</sup> Answer :

- Adhyasa Bhashyam in Vichara Sagara (Swamiji to take it next after Naishkarmya Siddhi)

## Answer 1 :

- Nobody can negate self ignorance as they have already accepted is answer no. 1.

## Answer 2 :

- Sureshvaracharya gives another Answer.
- Self ignorance is proved by universal experience.
- **What is proved by universal experience you can't negate.**

## Question to Layman :

- Do you know you are Jagat Adhishtana Brahman.
- You might get hit on the head, when you say this to someone!

## Answer :

- I don't know and I don't accept fact.
- Everyone ignorant of Aham Brahma Asmi.
- Deha Vyatirikta Atma, Aham Asmi, nobody knows and accepts.

- This universal Phenomena you must accept, exists.
- If ignorance was not there, all would have declared Aham Brahma Asmi but nobody declares.
- Don't even say : Aham Jivaha Asmi but say I am male, born on 7 September!

### From Answer :

- It is clear, all experience self ignorance.
- **What is experienced can't be negated.**

### Example :

- Blue Sky experienced, can't say non Existence.
- What is non existent can't be experienced by me.

What is experienced can be

Real

Unreal

- Can't be nonexistent because what is nonexistent can't be experienced.
- Similarly, can't say Ajnanasya Abava.
- Ajnanam is universally experienced.
- **Self awareness pure consciousness.**
- **Taken as Mind + body + consciousness → Declare I am body born.**

## Purva Pakshi Argument :

- Upto Sat Bhava in the verse.

## Purva Pakshi :

- Avidya Sat Sambavaha Dus Sambavyaha.
- Existence of Avidya is not logically provable, is established by you.

## Sureshvaracharya :

- If you dismiss self ignorance, building of Advaita collapses, Sadhanas will collapse, Vedanta texts collapse, Upanishads collapse.

## Foundation of Vedanta :



- Vedanta's Multistoried Sky scraper of 200 floor built on foundation of self ignorance.
- Purva Pakshis shaking Advaita foundation.
- Self ignorance is hero of Vedanta Sadhana.
- Acharyas indebted to Self-ignorance.
- Dus Sambavya – cannot be there – why?
- Atmani Bodha Matra Svabavyat.

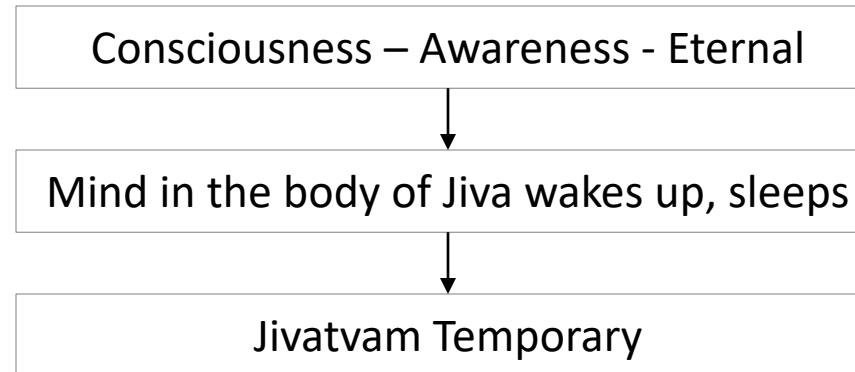
• **Atma is of the nature of awareness.**

• **Knowledge is bright like sunlight.**

- In Koti Surya Prakasha – How Nisha, Night possible?
- Night on earth, moon – ok.
- How night on Surya?
- Surya Rupa Atmani, Nisha Rupa Agyanam Katham Sambhavitaha?
- Bodha Matra Svabavyat, Svarupatvat, Atmane?
- What type of consciousness?
- If consciousness is temporary in Atma like Neiyayikas.

<b>Jagrat</b>	<b>Sushupti</b>
<ul style="list-style-type: none"> <li>- Consciousness comes</li> </ul>	<ul style="list-style-type: none"> <li>- Consciousness goes.</li> <li>- In Absence only, can say ignorance is there.</li> </ul>

- Anudita Anastimita Bodha Matram.
- When consciousness is not there, can say ignorance is there but consciousness is eternal.



- Chaitanyam is eternal, which never arrives or departs.
- Anuditan – Not born
- Anasmitasta – Not gone

} Nityam

- **Consciousness is eternal and Kutastha, Changeless, uniformly bright.**
- For light of consciousness, no fluctuation.
- Atma never dull or light.
- Not like dark spots of Sun.
- Atma has no spot of ignorance.
- How in that Ajnanam?

## **Purva Pakshi :**

- Based on Ajnanam, basing entire Philosophy, aren't you fooling world?

## **Iti Chet.....**

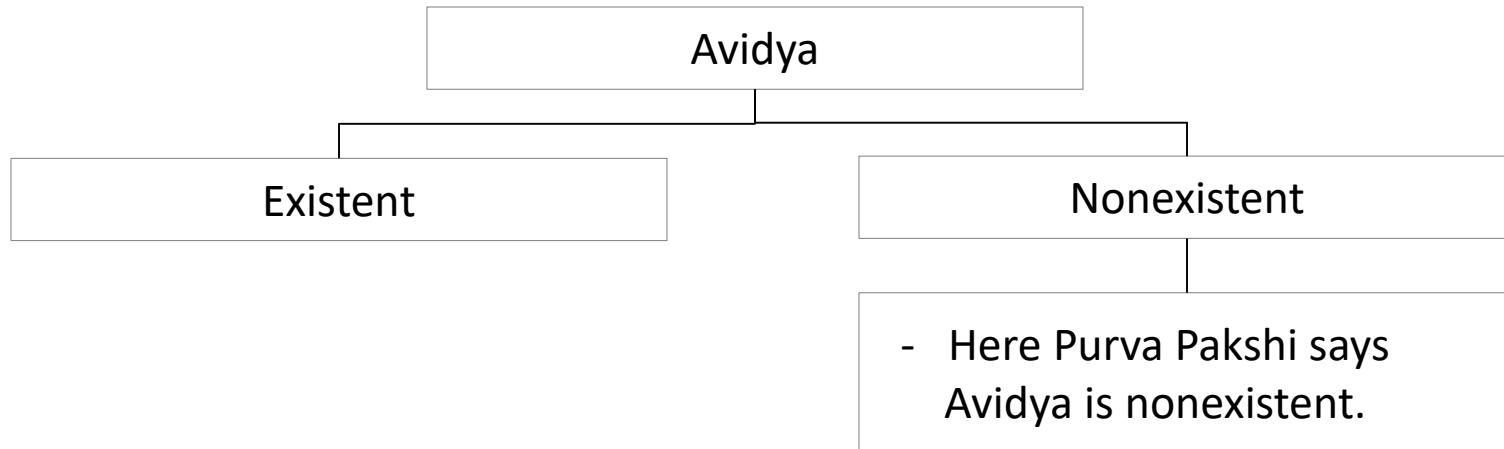
- If this is question of Purva Pakshi, Na.... Your question is wrong. Why?

## **Revision Verse 111 – Introduction :**

- Objection by Purva Pakshi regarding Avidya, self ignorance.
- Objection comes because of lack of understanding of Mithya.
- Mithya is unique to Advaitam, most don't understand.
- Mithya unique entity, not existent nor nonexistent category.
- Unique 3<sup>rd</sup> category, intellect does not grasp.
- Intellect wants to put everything in existence or nonexistence.
- We believe we have to exhaust our Prarabda, Struggle.
- Unknowingly giving existence to Prarabda.

## **Purva Pakshi :**

- Is Mahavakyam existent or Nonexistent?
- If nonexistent, how can you talk of Advaitam Brahman and Mahavakyam (Dvaitam).
- Same question w.r.t. Avidya.



### Sureshvaracharya :

- Avidya not nonexistent.

### Purva Pakshi Jumps :

- If Avidya exists, Dvaitam Brahman and Avidya.
- This is eternal struggle until we understand unique Mithya category.

### Purva Pakshi :

- On Logical analysis, Avidya can't be proved by any Pramanam.
- Therefore Avidya is nonexistent, hence can't do Sadhana to remove Avidya.
- If you can't prove Avidya, where is question of Moksha by Jnanam? And removal of Avidya by Karma Yoga / Upasana Yoga / Jnana Yoga.
- Elimination of Avidya not logically provable.

- Avidya Dussambavayaha, Avidya not logically provable.

### Iti Chet :

- If you argue that way, it is not correct.

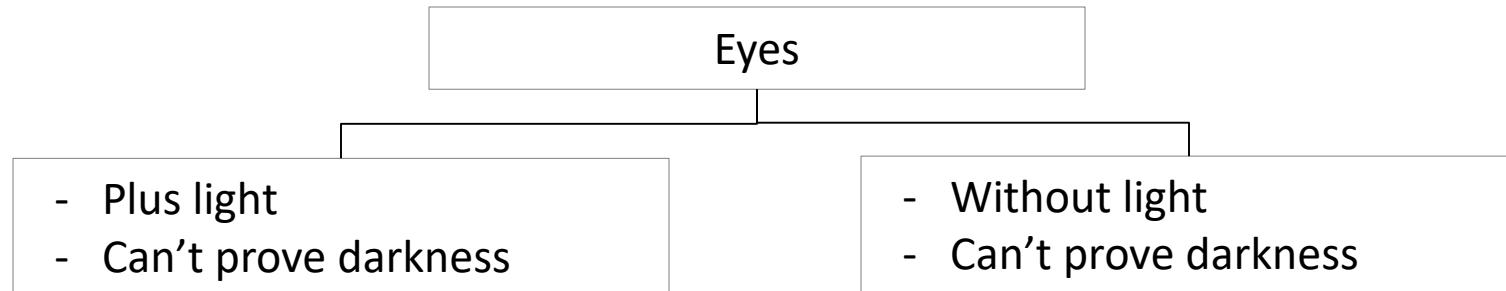
### Our Answer :

- Avidya can't be logically proved, not Pramana Siddham.
- Never try to prove Avidya through any Pramanam.
- Can't conclude it is nonexistent also because it is universally experienced.
- **Avidya not Pramana Siddham but it is Prasiddham, universally experienced.**
- Can't understand, means Mithya.

### Example :

- For Avidya is darkness.
- We can't prove existence of darkness.
- Eyes can't prove darkness.
- Can you prove darkness in the presence or absence of light?
- Have to use Chakshu in presence and absence of light.
- In absence of light use Chakshu to prove Darkness, but in absence of light eyes don't function.
- Can't use non-functioning eyes to prove darkness.

- When light is absent, we try to prove darkness with the eyes.
- In absence of light, eyes can't be used because eyes can't function.
- When you bring light, eyes function, darkness goes.



- Prakasha Sahita Chakshu can't prove darkness.
- Prakasha Rahita Chakshu Can't prove darkness.
- Darkness is not Pramana Siddham.

### Can't say :

- Because darkness can't be proved, darkness is not there.
- Darkness is experienced by you it covers objects also.
- When light comes, darkness goes.
- Therefore darkness is Prasiddham. Not Pramana Siddham but Prasiddham.
- **Whatever is not Pramana Siddham but is Prasiddham is called Mithya.**
- Yathu Pramana Assidam but Prasiddham.
- **That which can't be proved by Pramanam but universally experienced is called Mithya.**

- Darkness = Mithya
- World = Mithya.
- Not nonexistent category or existent category.
- We are bringing Pramanams not for removal of nonexistent or existent Avidya, but for removal of Mithya Avidya.
- Shastric Aham Brahma Asmi Jnanam removes Mithya Avidya.
- **Avidya Prasidya Eva :**

**Avidya accepted because of universal experience, not because it is logically provable.**

- Proof = Universal experience.
- Tat Sat Bhava Siddhi = We accept Avidya.

### Ulkanavatu :

- Exactly like night, darkness experienced by owl during day time.
- It is a belief that owl sees night only during day.

### Gita : Chapter 2

या निशा सर्वभूतानां  
तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि  
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

**yā niśā sarvabhūtānāṁ**  
**tasyāṁ jāgarti samyamī ।**  
**yasyāṁ jāgrati bhūtāni**  
**sā niśā paśyatō munēḥ ॥ 2-69 ॥**

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

- For owl, night is day, day is night.
- When Surya present, owl experiences darkness, no logic.
- How day and night coexists for owl, no logical proof.
- Owls experience is proof.
- For ignorant human beings also universal experience of ignorance is proof.
- **For coexistence of Atma and ignorance, experience is proof.**
- Tad Sat Bhava Siddaha Uleka Nishavatu – like day and night for owl.

**Idam Uchyate :**

- Therefore, following statement is made.

**Verse 111 :**

अहो धार्ष्यमविद्यायाः न कश्चिदतिवर्तते ।  
प्रमाणं वस्त्वनादत्य परमात्मेव तिष्ठति ॥ १११ ॥

*aho dhārṣtyam avidyāyā na kaścid ativartate  
pramāṇam vastv anādṛtya paramātmeva tiṣṭhati*

Oh, no one is beyond the impudence of avidya. Disregarding pramana and the reality, it exists as if it were the supreme Self. [Chapter 3 – Verse 111]

- This is greatness of Avidya.

- No Pramana supports Avidya.
- Avidya continues to exist from beginningless time.

### a) Aho Darshtyam :

- See courage, Audacity, greatness, thimiru of Avidya.

### b) Aho :

- Ascharyam Bavati

### c) Na Kadachitu Na Avivartate :

- No Jiva can escape from Avidya.
- What is Proof?
- It is glory of being a Jiva.
- If Avidya were not there, every Jiva would have declared Aham Brahma Asmi.
- All claim only Aham Jiva Asmi.
- After Prarabda, I want to merge into Brahman.

- **Avidya is existent but is not as real as Atma.**

- Videha Mukti is powerful Avidya.
- Prarabda is Mithya, as though existent.
- We talk of exhaustion of Prarabda.

**Example :**

- **Rubbing rope to remove snake.**
- **Understood snake is Mithya but cleaning snake to remove Rajju Sarpa.**
- We are trying to remove Prarabda Rajju Sarpa by exhaustion.
- Start saying Mithya = Power of Avidya.

**d) Na Kashchit Iti Vartate :**

- No Jiva is able to get rid of Avidya inspite of 25 years study.

**e) Pramanam Vastu Adrikya :**

- Ignoring support of all Pramanam, without support of all Pramanam.

**Example :**

- Darkness not supported by Chakshu Pramanam, still in a mysterious manner there is darkness.

**f) Tishtati :**

- Ignorance continues and conceals Tritkale Api, Externally existent Paramartika Brahman.

**g) Avidya Covers and Tishtati, it remains Paramartha Eva, as though it is Absolute reality.**

## Introduction – Verse 112 :

यस्मादविद्या-प्रसिद्ध्यैव अविद्या-सद्ग्राव-सिद्धिः ।  
अतः आत्मवस्तु- वृत्तानुरोधेन न कथञ्चनापि  
तत्सम्भावनापि अस्ति; यत आह ।

*yasmād avidyā-prasiddhyai vāvidyā-sad-bhāva-siddhir  
ata ātma-vastu-vṛttānurodhena na kathamcanāpi  
tat-sambhāvanāpy asti yata āha*

Since we say that avidya exists on account of its being experienced, it follows that it can in no way be justified at all, considering the nature of the Self. So the following is said.  
[Introduction – Chapter 3 – Verse 112]

### Purva Pakshi :

- After hearing previous verse like a pendulum goes to other extreme.

### Previous verse :

- Avidya can't be logically proved, can't say Avidya is nonexistent, Avidya is universally experienced.
- If Avidya and Brahman existent, then Dvaitam.

### Sureshvaracharya :

- Don't jump to conclusion.
- They don't have same degree of reality.
- Therefore can't count as existent entity.

### a) Yasmat :

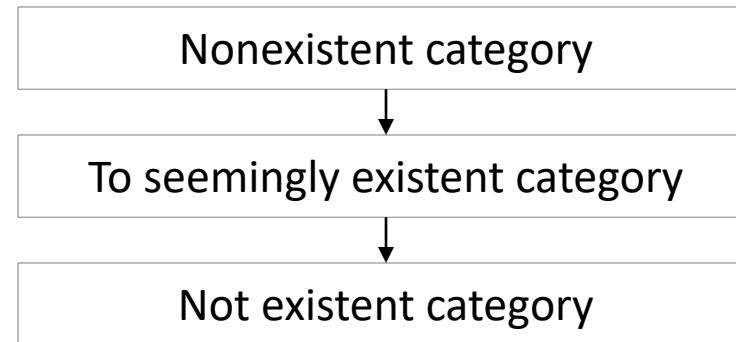
- Because.

## b) Avidya Prasiddhya Eva :

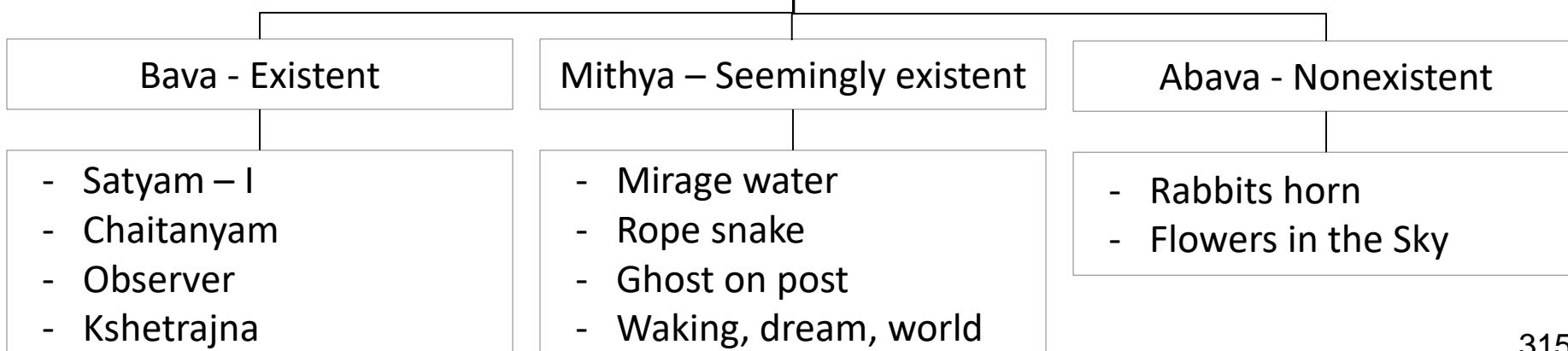
- Only because of universal experience.

## c) Avidya Sat Bhavana Siddhi :

- We are accepting Avidya.
- We are giving only seeming existence to Avidya because of universal experience.
- **We elevate Avidya from :**



There are 3 categories in  
the universe



**d) Atma Vritta Vastu Anurodhana :**

- Avidya does not have existence on Par with existence of Atma.

**e) Anurodhana Na Sambana Asti :**

- On Par with, level with,

**f) Atma Vastu Vrittam :**

- Existence of the reality.

**g) Katham Chena :**

- Under any circumstance.
- Abava Rupa to Mithya.

**Verse 112 :**

ज्ञानं यस्य निजं रूपं क्रियाकारक-वर्जितम् ।  
सम्भावनाप्यविद्यायाः तत्र स्यात् केन हेतुना ॥ ११२ ॥

*jñānam yasya nijam rūpanam kriyā-kāraka-varjitatam  
sambhāvanāpy avidyāyās tatra syāt kena hetunā*

By what reason can be possibility [of the existence] of avidya in that [Self], which is of the nature of knowledge and which is devoid of the factor of action, be justified?  
[Chapter 3 – Verse 112]

- Reality of Atma is Paramartika, Absolute order, reality.
- Avidya can never hope to rise to such level of imagination.
- Avidya can go from Abhava to Mithya not existent category, but it can never rise to level of Paramartika Satyam.

### **a) Yasya Nijam Rupam :**

- Nijam = Paramartika Chaitanyam, Jnanam.
- Real nature of Atma.

### **b) Which is Kriya Karaka Varjitam :**

- Free from all types of duality as well as Activity.
- Kriya = Activity.
- Karakam = Duality in form of action.
- Subject, object, instrument, beneficiary locus.
- Varjitam = Free from.
- That is absolute status of Atma.
- Avidya can never rise to absolute status.

### **c) Tatra Avidya Yaha :**

- For Avidya, Sambavana Nasti.
- No Possibility of coming to level of Atma.
- In Absolute self, Avidya can never exist enjoying same order of reality so that we can count Atma as No 1 and Avidya as No 2.
- Avidya not nonexistent but seemingly existent.
- **Vedanta Vichara useful not for removal of Avidya but Mithyatva Nishchayaha, falsification of Avidya.**

- **Avidya can't be removed because it is really not there.**
- **Removal in Vedanta means falsification.**
- **Prarabda removal is not event in time.**
- **It is also falsification through Atma Jnanam.**

• Avidya does not slowly walk off from Jiva, falsification is called removal.

**d) Avidyaya Sambavana Api Nasti :**

- Possibility is not there.

**e) Tatra :**

- Atmani.

**f) Kena Hetu Na :**

- Through what logic, Pramanam can you prove existence of Avidya.
- **Avidya is Prasiddam but it is not Pramana Siddham.**
- Therefore it can never have absolute reality.

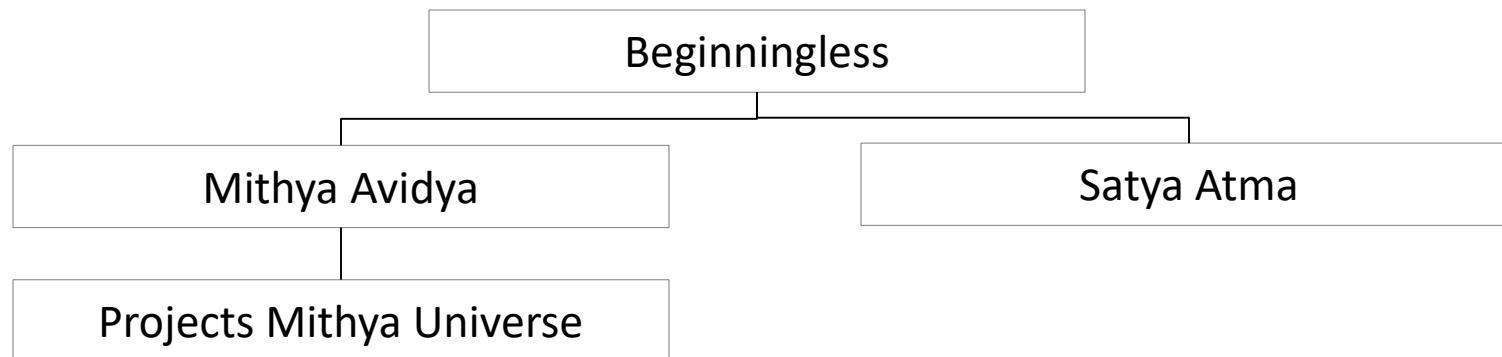
## Verse 113 – Introduction :

सोऽयम् एवमनुदित-अनस्तमित-अवगति-मात्रशरीरः  
आत्मापि सन्। अविचारित-प्रसिद्ध-अविद्यामात्र-व्यवहित  
एव अतथैवेक्ष्यते यतः, अतः।

*so 'yam evam anuditānastamitāvagati-mātra-śarira  
ātmāpi sann avicārita-prasiddhāvidyā-mātra-vyavahita  
evātathaiivekṣyate yato 'tah*

Even though the Self is of the nature of mere consciousness, which never rises and sets, it is seen differently from what it is, since it is veiled by avidya, which exists due to want of inquiry. Hence, the following. [Introduction - Chapter 3 – Verse 113]

- What is Advaita Siddanta?



- Both there from beginningless time.
- Mithya Avidya has projected Mithya Universe which is also beginningless.
- I Satya Atma am Absolute from beginningless time.
- Avidya is also there from beginningless time.

- We can happily coexist even though Atma is Prakasha Svarupam, self evident, Paramartika “I”.

Atma	Avidya
<ul style="list-style-type: none"> <li>- Higher order of reality</li> <li>- Prakasha Rupam.</li> <li>- Satyam</li> </ul>	<ul style="list-style-type: none"> <li>- Lower order of reality</li> <li>- Aprakasha Rupam</li> <li>- Mithyam</li> </ul>

Coexist because one is Satyam, other is Mithya,  
even though opposed to each other

Example :

Bedroom	Dream
<ul style="list-style-type: none"> <li>- Wakers silence</li> </ul>	<ul style="list-style-type: none"> <li>- Noisy cricket match</li> <li>- Dream noise</li> </ul>

- Silence and noise can coexist same room as they are in 2 orders of reality.

Similarly :

Vyavaharika Satyam	Paramartika Satyam
<ul style="list-style-type: none"> <li>- Jiva, Jagat, Ishvara</li> </ul>	<ul style="list-style-type: none"> <li>- Brahman</li> </ul>

## Purva Pakshi :

- Asked how can they coexist, darkness and light?

## Answer :

- They can't coexist in same order of reality.
- Since darkness is Mithya, Chaitanyam is Satyam, Prakashakam, they can coexist.
- From beginningless time, I - Prakasha Atma am there.
- Aprakasha Avidya has projected Mithya Prapancha.**
- Mithya Prapancha has created Mithya Samsara.**

## Brihadaranyaka Upanishad :

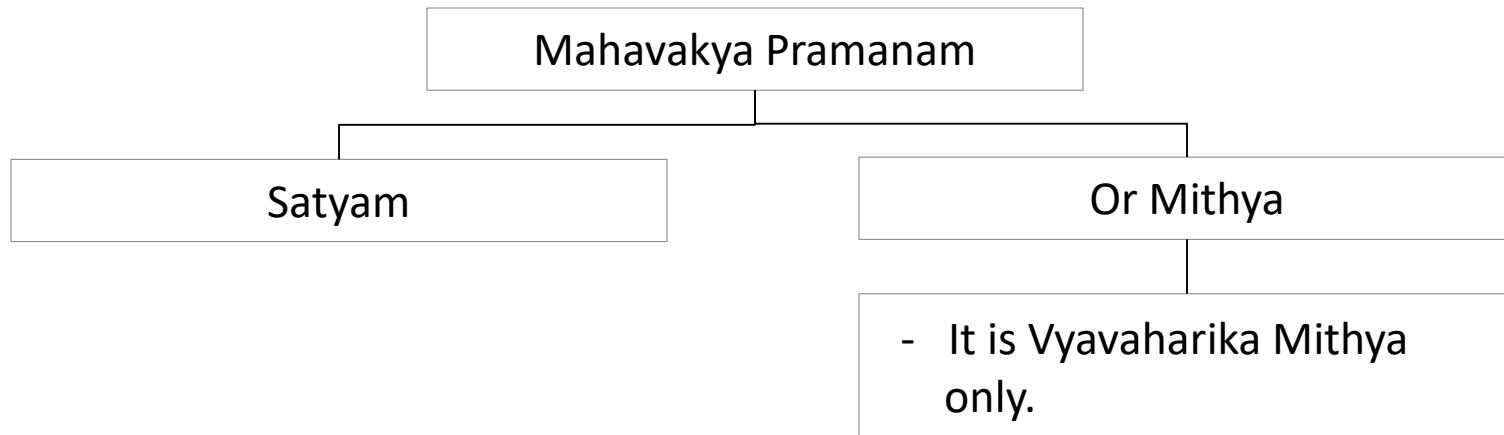
सोऽबिभेत् , तस्मादेकाकी बिभेति ; स हायमीक्षां  
चक्रे, यन्मदन्यज्ञास्ति, कस्मान्तु बिभेतीति,  
तत पवास्य भयं धीयाय, कस्माद्यज्ञभेष्यत् ?  
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmād ekākī bibheti, sa hāyam īkṣāṁ<sup>m</sup>  
cakre, yan mad anyan nāsti, kaṣmān nu bibhemīti,  
tata evāsyā bhayam vīyāy vīyāya kasmād hy abheśyat,  
dvitīyād vai bhayam bhavati ॥ 2 ॥

He was afraid, therefore people (still) are afraid to be alone. He thought, "If there is nothing else but me, what am I afraid of?" From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

- All these caused by Mithya Avidya – which is Prasiddam not Pramana Siddam.
- Since it is not Pramana Siddham, by bringing Shastra Pramanam, Avidya can be negated.

- By bringing light, darkness eliminated.
- By bringing Mahavakyam, Avidya can be eliminated.



- Mithya Mahavakyam knocks off Mithya Avidya and Mithya Samsara is falsified.
- Who continues?
- I Satyam Atma am there continuing.

### **a) Atma Avagathi Matra Sharira :**

- Atma is of nature of pure consciousness.
- Avagathi = Chaitanyam.
- Sharira = Svarupam here, of nature of Chaitanya Matram Eva Shariram Yasya Saha.
- What type of consciousness?

### **b) Anudita – Anastamitta :**

- Which is without beginning or end, eternal.

### c) Api San :

- Atma is Satyam, pure consciousness.
- In that Mithya Avidya can and does exist.
- **Mithya Avidya is Pramana Asiddha but Prasiddha, Avidya Asti.**
- Therefore,

### d) Avicharita Prasiddha Avidya Asti :

- Avicharita = Pramana Asiddha.

### e) Avidya Matram Vyarihataha Ayam Atma :

- This Satya Atma is concealed by Mithya Avidya.
- Just as Mithya darkness conceals so many objects.

### f) Mithya Matra Vyavahita Atma :

- Avrutha, Concealed.

### g) Avidya Asti, Avidya Matram Vyavahitam Ayam Atma :

- Atma is concealed by Avidya, therefore

### h) Atata Eva Ikshate :

- Because of concealment of Satya Atma by Mithya Avidya, therefore what happens.
- Atma is understood wrongly, differently = Atatha.
- Because of ignorance, misconceptions are born.
- Most important misconception – Aham Jivahi Asmi.

- Jivatvam is the misconception.
- After study Jivan Mukti, Videha Mukti irrelevant.
- **I am Brahman, not Jiva is the realisation.**
- No question of Jeevan Mukti, I never have Deha, therefore, no question of Videha Mukti.
- Suppose you say I am Brahman as Deha, how many Dehas in me?
- All Dehas are in Brahman.
- To get Videha Mukti, all Dehas must go.
- Sarva Moksham then Videha Mukti.
- Jivan Mukti and Videha Mukti are words used during Ajnana Kala when a person thinks he is Jiva.

### **Vedanta :**

- I am Nitya Mukta, makes both Jeevan Mukti and Videha Mukti irrelevant.

#### **i) Athata Ikshate :**

- I see myself as Jiva.

#### **j) Yataha :**

- Therefore, Avidya is there.

#### **Purva Pakshi : Started as**

- Avidya is not there. Therefore Pramanam is not required.

**Now Sureshvaracharya says :**

- Mithya Avidya is there.
- Because Mithya Avidya, Samsara is there.
- I pray for Jeevan Mukti whereas Vedanta says, after Jnanam don't say, I haven't got Jeevan Mukti.

**Teacher :**

- You are not Jiva at all.

**Student :**

- Nods heads, give me grace for Videha Mukti.
- Both Jivan Mukti and Videha Mukti are misnomers.
- During time of ignorance, when Avidya is active, we have confusions of 2 Muktis.
- For samsara Nivritti, Mahavakya Vichara is required, Pramanam is required, Naishkarmya Siddhi class required.

**Verse 113 :**

अनुमानादयं भावाद् व्यावृत्तोऽभावमाश्रितः ।  
ततोऽप्यस्य निवृत्तिः स्याद् वाक्यादेव बुभुत्सतः ॥ ११३ ॥

*anumānād ayam bhāvād vyāvṛtto 'bhāvam āśritah  
tato 'py asya nivṛttih syād vākyād eva bubhutsatah*

This [Self], which is differentiated from the existent [body] through reasoning, appears to be non-existent. The removal of this [false notion about the Self] takes place from the Sruti text itself in respect of one who is desirous of knowing. [Chapter 3 – Verse 113]

- Necessity of Shastra Pramanam to remove Mithya Avidya.

### Purva Pakshi :

- I accept Mithya Avidya is there, Samsara is there.
- To eliminate Mithya Avidya, Pramanam is required.
- **Why not use Anumana Pramanam to remove Avidya?**
- Atma – Anatma Viveka we do by logic.
- Drishyatvat, Bautikatvat, Savikaratvat, Sagunatvat, Agama Pahitvat.
- **Atma-Deha Vilakshanaha – Drishyatvat, Bautikatvat, Sagunatvat, Savikaratvat, Agama Pahitvat.**
- **By using Anumana, we differentiate Atma from Anatma.**
- Why Shastra required?
- Anumana can maximum differentiate Atma from Anatma.
- **Anumana can never tell nature of Atma, Atma is Chaitanyam, Jagat Adhishtanam.**

### Example :

- Hear sound of horn know car is there, never know how Big car, brand.
- Car Astitvam, does not reveal car Svarupam.
- **Anumanam reveals : I am Atma different from body, mind, world, 3 Anatmas.**
- **Anumana can't reveal : Atma is Ekaha.**

## Neiyayikas :

- Differentiated body from Atma by logic.
- Used only logic Pramanam.
- Concluded Atma different from Anatma, different from body.
- I have one Atma different from my body and you have another Atma.
- Ended with Atma Bahutvam.

- **Atma Ekaha can't prove through Anumanam.**
- **Atmanaha Jagat Karanam can't prove through Anumanam.**

- Therefore Shastra Pramanam reveals nature of Atma.

## Revision Verse 113 Introduction :

- Sureshvaracharya established that Chaitanya Rupa Atma is concealed by Avidya.
- Prasiddha Avidya is not Pramana Siddha means it can't be logically established by any Pramanam.
- **Moment I use Pramanam, Pramanam generates Prama, Avidya can't survive like looking for Darkness with a torchlight.**

- Can we take torchlight to prove darkness?
- Arrival of torchlight removes darkness, dismisses darkness.
- Once I bring Pramanam Avidya will go away.
- It is not Pramana Siddham, can't come under Sat category or Asat category because it is Prasiddam.

- Avidya and darkness is universally experienced by all.
- What is proof of universal experience of self ignorance?
- Nobody says Aham Brahma Asmi.
- People don't claim their Brahmatvam, proves universality of Avidya.
- Sadhana required for removal of Avidya by Vyavaharika Mahavakya Pramanam.
- Since it is precariously balanced like Jamboo Phalam on tip of sharp nose, slight disturbance is enough to drop Avidya.

### **Avidya Matra Vyavahitaha :**

- Moksha is concealed by Avidya.
- It need not be produced by me, it has to be discovered.
- I have already accomplished Moksha, not tragedy like Sushupti Avasta.
- Because of ignorance, I have superimposed terrible Samsara which makes life meaningless, burdensome boring struggle (MBBS).
- Instead of looking at life as a blessing in which alone I can claim my glory, it is made into a burden.
- Problematic Avidya causes Samsara.
- Paramatma converted to Jivatma, Asamsari converted to Samsari, blooming one converted into gloomy one.
- Facial expression shows that.

## Atata Ikshate :

- Refers to Adhyasa because of which one suffers.

## Verse 113 :

- Reminding important note.
- Avidya goes away only by Mahavakya Vichara.
- Employment of Mahavakya Pramanam is compulsory for Avidya Nivritti.
- **No doubt Anvaya Vyatireka is useful in separating me as an observer different from body, mind, thoughts.**
- Atma I can be separated by Anvaya Vyatireka – Anumanam, logic.
- **Anumanam, logic will never tell me that Atma is a higher order of reality.**
- By logic I will know I am Drk, observer, world is Drishyam.
- By Anumana conclude 2 things.

Drk	Drishyam
- Mano Buddhi Ahamkara Naham.	- World

- I end up only in Dvaitam.
- Advaita Siddhi will never take place through Anvaya Vyatireka Segregation.
- I will know I am observer belonging to Vyavaharika plane and world, observed also is in Vyavaharika place.

- I will continue to be in Vyavaharika plane, I will never be raised to Paramartika plane through Tarqa Pramana.
- **As long as I am not raised to Paramartika plane, world will continue to be Satyam.**
- Dream continues to be Dream till I wake up to higher waking state.
- I only will say I am observer but liberation will not come.

Observer	Observed
- Satyam	- Mind – Mithya - Raaga Dvesha, depression, family problems Mithya.

- **Without Mithyatva Nishchaya of mind, freedom is impossible.**
- **If I don't bring Mithyatva Nishchaya, only Moksha I will look for is exhaustion of Prarabda.**
- As long as I don't do Mithyatva Nishchaya, only Moksha is I don't come back, escapist Moksha.
- **Mithyatva of world will only be established when I raise my level to Paramartika status of I, the observer.**
- Paramartika status can only be revealed by Mahavakyam.
- Anumanam can never reveal my Paramartika Satyatva Nature.
- Anumana helps in separating me from Anatma, it can never change my status.

- **I am ignorant of my Paramartika status.**
- Paramartika Satyatvam is crucial and I am ignorant.
- Only Mahavakya can reveal and not Anumana.
- Ver significant verse in Verse 113.

**a) Ayam :**

- I Atma Drk Sakshi.

**b) Anumanat Vyavrittaha :**

- I am separated through Anvaya – Vyatireka reasoning method.

**c) Vyavaharika Bava Padartha, Satya Padartham :**

- **I know I am different from body, mind, thought, blankness of mind.**
- **I know what I am not, but I don't know what I am if I don't use Shastra Pramanam.**

- In Meditation, no Pramanam is operating, will remain silent but don't know I am Paramartikam.
- If not in meditation, use other Pramanam, Pratyaksha, Anumanam, Arthapatti.
- Others can't reveal who I am.
- All other Pramanams are designed to deal with Drishya Prapancha, Bautika, Saguna, Savikara, Agama Pahi, Achetana Prapancha only.
- Remaining silent will not help me, no spiritual help but others will have peace of mind.
- Employing other Pramanams will not help to know who I am.

# Science

## Cosmology

### Macro

## Quantum Physics

### Micro

- Paurushaya Pramanam reveal only Jada Anatma.
- We will end up saying there is no Atma.
- Atma Asatu – Big, bloated bladder of bluff many will conclude.
- Nirguna Brahman does not exist conclusion you will reach by Anumana.

#### d) Abavam Ashritaha :

- There is no Atma.
- Can segregate by Anumana Atma, Anatma, end up in Dvaitam, no Moksha.

#### Taittriya Upanishad – Brighu Valli :

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।  
अस्ति ब्रह्मेति चेद्वद् । सन्तमेनं ततो विदुरिति ।  
तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥

asanneva sa bhavati, asadbrahmeti veda cet ।  
asti brahmeti cedveda, santamenam tato viduriti ।  
tasyaaisa eva sarira atma yah purvasya ॥ 1 ॥

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (they) the world knows him to be existent. Of the former (anandamaya kosa), the Self is the essence. [II – VI – 1]

- Veda will not loose anything, you will loose.

## Katho Upanishad :

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।  
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

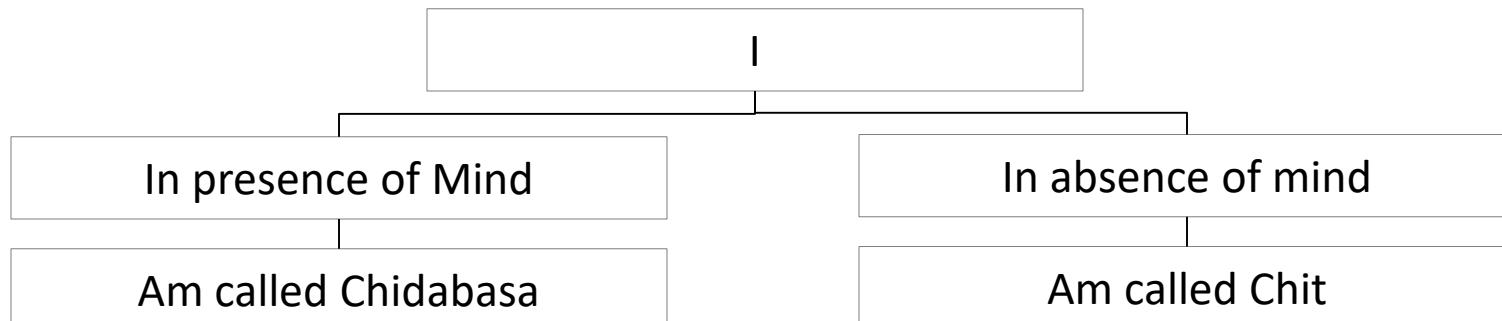
Naiva vaca na mansa praptum sakyō na caksusa,  
Astiti bruvato 'nyatra katham tad upalabhyate ॥ 12 ॥

(The Self) cannot be reached by speech, nor by mind, or nor even by the eye. How can it be realised otherwise than from those who say, that “It exist”? [II – III – 12]

- When you come to conclusion of Abava, Blankness, come to Shastra Pramanam.

### Shastra :

- Atma not located in Vyavaharika plane.
- At maximum can come to Vyavaharika Chidabhasa, emperical phenomena reveals Chidabasa as Chit itself.
- **Vyavaharika Chidabhasa :**  
Vyavaharika expression of Paramartika Chit.
- Emperical consciousness, phenomena is manifestation of absolute consciousness.
- Mahavakya alone helps me claim I am not Chidabasa but I am Chit.

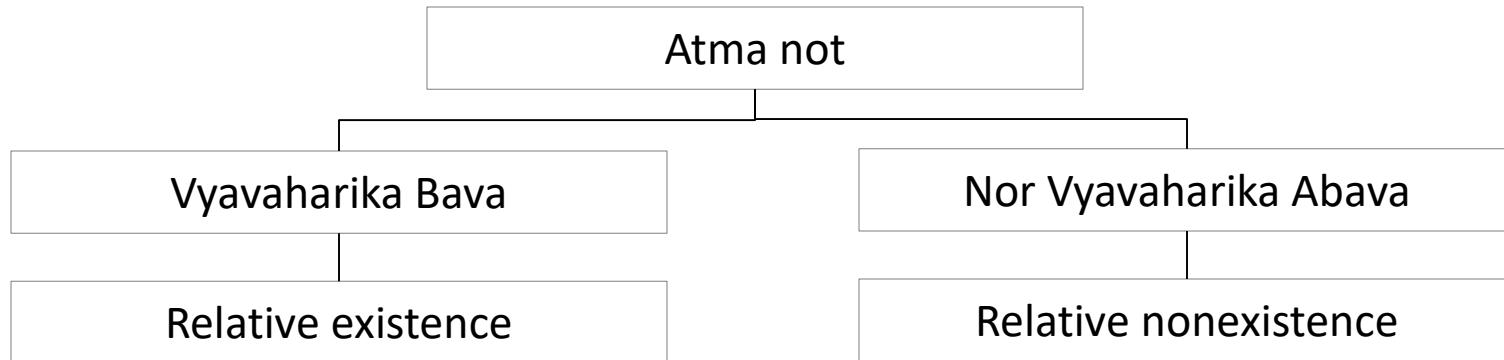


- Gather this only through Mahavakyam.

### e) Tat Cha Api :

- From this, wrong conclusion also Atma Abava, nonexistence of Atma is made.

### f) Asya Nivritti Syat :



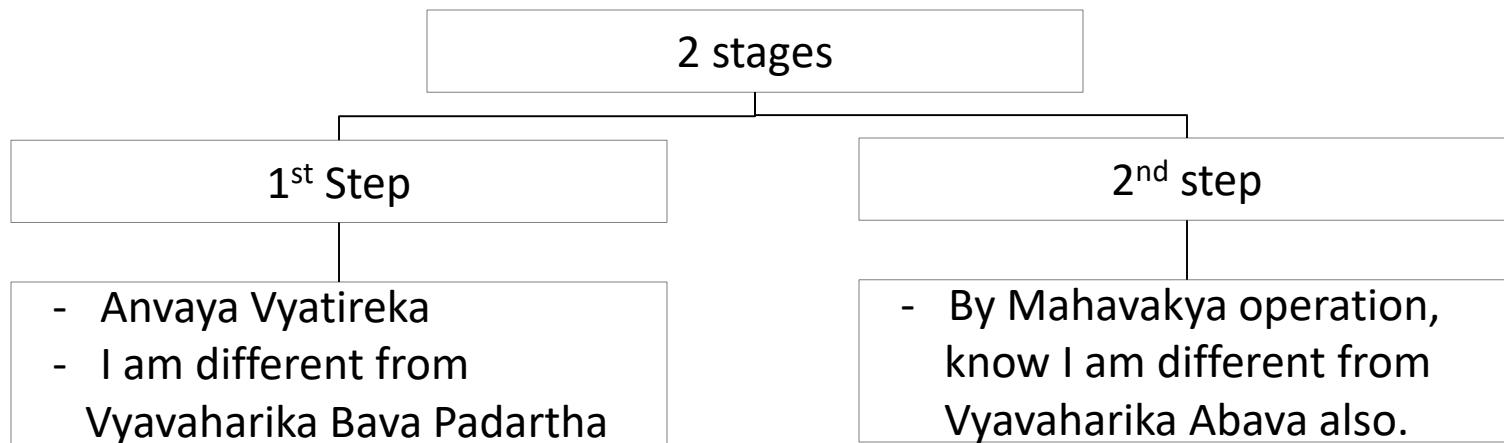
- Atma is Absolute existence how seeker will get out of wrong conclusion.

### g) Vyat Eva :

- Importance of Mahavakyam.

### h) Bubutsaha :

- **Mahavakya is the only savior for one who wants to know who am I.**



- I am Vyavaharika Bava – Abava Vilakshana, Paramartika Bava Atma Aham Asmi, existent entity.

## Gita : Chapter 13

ज्ञेयं यत्तत्त्ववक्ष्यामि  
यज्ज्ञात्वामृतमश्वुते ।  
अनादिमत्परं ब्रह्म  
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyam yat tat pravakṣyāmi  
yajjñātvāmṛtam aśnute |  
anādimat param brahma  
na sat tannāsad ucyatē || 13.13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

- Atma does not come under Sat or Asat category.
- Neither Vyavaharika Sat or Vyavaharika Asat.
- It is Paramartika Sat category.
- It is knowable through Mahavakyam alone.
- For whom?
- Bubut Sataha Purushasya.
- Root – Budh – to know.

## Verse 114 – Introduction :

भाववद् अभावादपि निवृत्तिः अनुमानादेव किमिति  
न भवतीति चेत्, शृणु ।

*bhāva-vad abhāvād api nivṛttir anumānād eva kim iti  
na bhavatīti cec chṛṇu*

If it be asked why reasoning itself cannot achieve the differentiation [of the Self] from the non-existent, as it does from the existent, and then listen. [Introduction – Chapter 3 – Verse 114]

### Sureshvaracharya Message :

- I have to know I am Atma different from Vyavaharika Bava Padartha and Vyavaharika Abava Padartha.
- Vilakshana Bava Paramartika Padartha Aham Asmi.
- **What is Advantage of this Jnanam?**
- **Only if I know that, world will come to a lower plane.**
- I will go to higher plane, the screen and world is entertainment, movie.
- What is great Advantage?
- I am producer of movie, I am observer of movie and I am supporter of movie.
- As Atma, I am Producer, Observer, Supporter (POS).
- This knowledge is liberating knowledge, nothing else can save us.
- Try any other thing.
- We are only juggling problem in other methods.

- Chatur Loka – Tatakim.
- Aham Satyam, everything else Mithya.
- Without knowing that, even in Vishnu Loka, you can't be saved.
- Can't escape this Jnanam.
- **Aham Vyavaharika Bava, Abava Vilakshana, Paramartika Bhava Padartha Asmi.**

**Controversy is :**

- **This, I am Chaitanyam, is known only through Mahavakya Pramanam.**
- **Other Pramanams keep me in Vyavaharika plane.**
- **Only Shastra Pramanam gives this knowledge, is Sureshvaracharya's contention.**

**Purva Pakshi – Argues :**

- We can arrive at this with Anumanam.
- Accept this is liberating knowledge.
- Tushyatu Durjana Nyaya.
- Ok, for your sake, I will accept this.
- I have to know I am Vyavaharika Bava Abava Vilakshana Paramartika Bava Atma Padartha.
- I can know this with Anumanam itself.
- Therefore Mahavakya Vichara not required.
- Naishkarmya Siddhi class not required.

## **1<sup>st</sup> Anvaya Vyatireka :**

- I will know I am Bava Padartha Vilakshana.

## **2<sup>nd</sup> Anvaya Vyatireka Logic :**

- I am Abava Padartha Vilakshana.
- Using 2 Anumanas, I come to know I am different from both Bava – Abava.

### **a) Bava Vatu :**

- Just as I can differentiate myself from Vyavaharika Bava Padartha, world, body, mind, sense organs by using logic of Drk – Drishyam, Sagunatvam, Savikaratvam etc.

### **b) Abava Vatu :**

- From Vyavaharika Abava Padartha, nonexistence known.
- Vyavaharika Bava preceded and followed by Vyavaharika Abhava.
- Before Manufacturing – Pot Abava – no pot, later also no pot.
- Before Jan 2009 – No Pot – Pot Abava.
- After 2015 – No Pot – Pot Abava.
- In Vyavaharika plane, Bava and Abava are 2 relative things. Person is there, not there.

### **c) Anumana Dehe :**

- I will separate myself from Bava Padartha and Abava Padartha through Anumanam.

### **d) Kimthi Na Sambavati :**

- Why is it not possible?

- Only dual application of Anumana required instead of single application.

### Sureshvaracharya :

- 1<sup>st</sup> use Anumanam, single application of Anumanam and then single application of Mahavakyam.
- Combination of one Anumanam and one Mahavakyam.

### e) Iti Chet :

- If you raise such a question.

### f) Srunu :

- May you listen.

### Verse 114 :

न व्यावृत्तिर्था भावाद् भावेनैवाविशेषतः ।  
अभावादप्यभावत्वाद् व्यावृत्तिर्न तथेष्यते ॥ ११४ ॥

*na ryāvṛttir yathā bhāvād bhāvenaivāviśeṣataḥ  
abhāvād apy abhāvatvād ryāvṛttir na tathesyate*

Just as [the Self as something existent] cannot be distinguished from the existent [body], since they are not different at all as existent objects, even so it cannot be distinguished from the non-existent (i.e. as what-is-different from-the-body). [Chapter 3 – Verse 114]

- Hair splitting verse.
- Anumana can't separate person from Vyavaharika Bava and Abava Padartha also.

## 1<sup>st</sup> Line :

- Anumanam can't be used to separate from Bava Padartha.
- When using Anvaya Vyatireka logic, separating Atma and Anatma, use Anumana to separate 2 substances.
- You talk of different features, between milk and butter milk.
- **Establishing difference by differentiating features not differentiation in degree of existence.**
- Both Bava Padartha only Vyavaharikam.
- X and Y different in same order of reality.
- Why Atma different than Anatma.
- **Atma understood as Bava Padartha in Vyavaharika plane.**
- **You can never understand Atma is Paramarthika Bava.**
- **Differentiation of order of reality never done through Anumana.**

## Sureshvaracharya :

- Used Anumana to segregate Purusha + Prakrti as in Sankhya.
- Close to Vedanta.

Purusha	Prakrti
<ul style="list-style-type: none"><li>- Chaitanyam</li><li>- Nirgunam</li></ul>	<ul style="list-style-type: none"><li>- Achetanam</li><li>- Sagunam</li></ul>

- Because of employment of Anumanam intelligently, segregate Purusha and Prakrti.
- Purusha, Prakrti Viveka leads to Moksha according to Sankhya.
- Blunder, don't use Mahavakyam.
- Separated Purusha and Prakrti but not order of reality.
- Purusha, Prakrti both Vyavaharika Satyam or Paramartika Satyam.
- Satta Bheda can't be shown through Anumana, Attribute Bheda can be shown through Anumana.
- **Attribute Bheda :**

Drishyam, Adrishyam, Bautikatvam – Abautikatvam, Savikaratvam Nirvikaratvam, Sagunatvam – Nirgunatvam, Agama Pahitvam, Anagama Pahitvam.

- Attribute difference is possible not Bava difference.
- Proof : Sankhya, Yoga philosophers used Tarqa and did Purusha, Prakrti Viveka but not Vyavaharika – Paramartika Bava Viveka.

### a) Bavatu – Vyavrittihi Naiva Bavet Vyavrittihi :

- Segregation of their order of reality, through Anumana is never possible.
- In Anumanam both are in the same order of reality.
- In this segregation, you become smaller and smaller.
- I am different than body, mind, Drishya Prapancha which is vast.

## Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेद निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahma vidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahma vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Esha Anur Atma, one small Atma confronting huge universe.
- Instead of freedom, will feel oppressed.
- Can never sit with chest up.
- Drishyam vast, I am small observer.
- **Mahavakya tells me :**

**I am not Chidabasa belonging to Vyavaharika Prapancha but Chit, Paramartika Satyam.**

## Kaivalya Upanishad :

मम्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्व्याव्यामस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Without Mahavakya, you can never travel from Chidabasa to Chit.
- Chidabasa – Chit Viveka can't be done through Anumanam, Bavena eva.
- Atma will be understood as Vyavaharika Bava.

### Avishesatana :

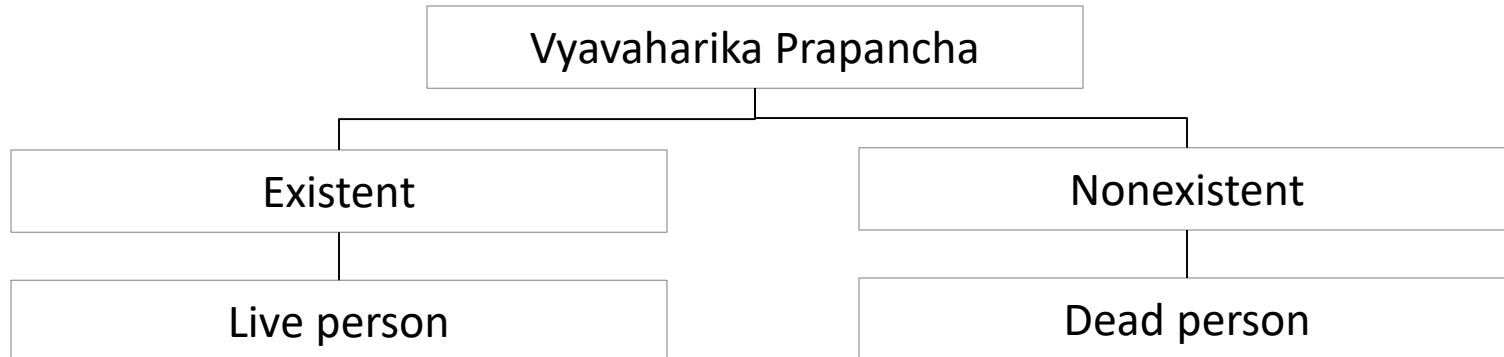
- Because of their similarity, both being Vyavaharika Bava.
- Vyavritti Neiva Bavet.
- Bava Vyavritti can never come.
- Purva Pakshi's Argument Sureshvaracharya knocks off.
- **By this what has to be established? Atma can't be segregated from Vyavaharika Bava Padartha to Paramartika Bava Padartha.**
- Now he has to establish Abava Padartha also can't be separated by Anumanam.
- Argument is subtle.

### Revision – Verse 114 :

- Through Mahavakyam, knowledge we have to gain is :
  - I Sakshi am Paramartika Vastu Brahman.
  - Paramartika Brahman is different from Vyavaharika Bava and Abava Padartha.
- Different from existence and nonexistence.

## Purva Pakshi :

- Same Jnanam can be gained by Anumana, why we need Mahavakya?
- How to know Paramartika Brahma?



- Who is experiencer?
- I – Sakshi Chaitanyam am experiencer.
- Chaitanyam is witness of Vyavaharika Bava and Vyavaharika Abava.

Sakshi	Observed
<ul style="list-style-type: none"><li>- Observer</li><li>- Binnaha</li><li>- Paramartika</li></ul>	<ul style="list-style-type: none"><li>- Vyavaharika</li><li>- Bava and Abava.</li></ul>

## Purva Pakshi :

- What is different from Vyavaharika Bava and Abava has to be Paramartika only.
- Why do I require your Mahavakyam.

## Sureshvaracharya :

- Its not easy to explain this through Anumanam.

### 1<sup>st</sup> Part of Verse :

- Bava not possible.

Sakshi	Vyavaharika Bava
<ul style="list-style-type: none"><li>- Bava</li><li>- Vilakshanam</li></ul>	<ul style="list-style-type: none"><li>- Prapancha, Shariram, Manaha.</li></ul>

- They are of 2 different natures.

Sakshi	Observed – Sakshyam
<ul style="list-style-type: none"><li>- Adrishyatvam</li><li>- Abautikatvam</li><li>- Agunatvam</li><li>- Avikaratvam</li><li>- Anagama Pahitvam</li></ul>	<ul style="list-style-type: none"><li>- Drishyatvam</li><li>- Bautikatvam</li><li>- Sagunatvam</li><li>- Savikaratvam</li><li>- Agama Pahitvam</li></ul>

- Sakshi and Sakshyam both existent.
- We will never know Sakshi has Paramartika Bava.
- Both Vyavaharikam, Anumanam will differentiate their natures, both existent, have different features.
- Anumanam will never reveal one is of higher order of reality.

- Differentiation in order of reality, Anumanam can't do.
- Both Bava, both Binna Bava.
- Bavatvam and Binnatvam will be removed.

↓

Existence

↓

Difference

- Sankhya and Yoga differentiate Sakshi and Anatma, Asanga, Chid Rupatvam, Sarvagatvam.
- **Consciousness is of higher order or reality and matter is of lower order of reality.**
- All philosophers Nyaya, Veiseshika, Mimamsaka, science fail to reveal higher order.

### **Mahavakyam :**

- Consciousness is different from matter, everybody arrives through logic.
- Nobody can say it is of a higher order.

### **Bavena Aviseshataha :**

- Paramartikam not known through Anumanam.

### **2<sup>nd</sup> Part of Verse :**

- Atma = Bava Padartha different from Abava.

### **Purva Pakshi :**

- Abava Vilakshana = Atma, can prove through Anumana.
- Abava Sakshitvat = Abava Vilakshana.

- I am witness of nonexistence of several things.
- No money in my bank account, no Buddhi, no son...
- Consciousness = Abava Sakshi = Abava Vilakshana.

### Previous Anumana :

- Atma = Bava Sakshi, witness of existing thing.
- Bava Vilakshana = Abava Rupa.

### 1<sup>st</sup> Anumanam :

- Atma = Bava Sakshi = Bava Vilakshana = Abava Rupa Atma.

### 2<sup>nd</sup> Anumanam :

- Atma = Abava Rupa Sakshi = Abava Vilakshanam.
- Abava Rupa Atma = Abava Vilakshana 2 Abavas, how to differentiate?
- One Abava from another Abava.
- Will not arrive at superior Atma.

#### a) Abavatvat :

- Atmanaha Abava Rupatvam.
- Arrived through 1<sup>st</sup> Anumanam.

#### b) Abavat Avrittihi :

- Can't differentiate from 2<sup>nd</sup> Anumana because Abava Rupa Sakshi cant be differentiated by Abava Rupa Sakshyam.

## Abava Rupa

Sakshi

Sakshyam

### c) Vyavritti Thatha Na Ikshate :

- Cant differentiate.

### Essence of Verse 114 :

### Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ट ।  
यां त्वमापः सत्यधृतिर्वतासि त्वादृङ्ग्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaney prokta 'neynaiva sujnanaya prestha,  
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when thought by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [I – II – 9]

- **Through reasoning, you can never know I Sakshi am of higher order of reality.**
- **Anatma = Lower order of reality.**
- Order stratification not possible.
- Without differentiation of order of reality Moksha never possible.
- Karma is eternally there.
- Jnani can claim freedom only by understanding I am of higher order of reality.

- Sanchita, Agami, Prarabda karmas are lower order.
- By seeing Karma as Mithya alone, freedom is possible.
- Only Moksha you will hope for is exhaustion of Prarabda.
- **Sruti Sara Sammuddharanam, Totakacharya :**

There is danger in this Argument.

- Moksha will have beginning.
- Videha Mukti has date.
- Moksha will be temporary. It will logically end, in Svarga Loka, Videha Mukti ends.
- Let us forget future Moksha through Videha Mukti.
- We see Prarabdam as Satyam.
- See Prarabda as Mithyatva Nishchaya.
- It will be seen as Mithya only when I see Myself as higher order or reality – Paramartika Sakshi.
- Paramartika knowledge must be crystal clear then alone we will not wait for Videha Mukti but will claim I am Nitya Mukta.
- **Other than Nitya Mukti, no other Moksha exists.**
- **I have to claim it by claiming I am of a higher order of reality.**
- **Can never do this through Anumana.**
- **Therefore Mahavakyam is important, on Purva Pakshi, why are you rejecting it.**

## Verse 115 – Introduction : Poetic

यतो न अनुमानेन व्याविद्ध-अशेषक्रियाकारक-  
फलात्मनि स्वाराज्ये अभिषेकतुं शक्यते, तस्मात् ।

*yato nānumānena v्यāviddhāśeṣa-kriyā-kāraka-  
phalātmani svārājye 'bhisektum śakyate tasmāt*

Since one cannot be enthroned in the kingdom of Self-sovereignty which is devoid of the entire [aggregate of] action, factors of action, and the fruits of action through reasoning, therefore, [the following is said]. [Introduction - Chapter 3 – Verse 115]

- Aim of Sankhya, Yoga, Nyaya, Veiseshika Acharyas are giving Moksha to seekers who come to them.
- All clear, Moksha has to be eternal.

**Sishya :**

- Emperor of Moksha Samrajyam.

**Taittriya Upanishad :**

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ॥ १ ॥  
सुवरित्यादित्ये । मह इति ब्रह्मणि ।  
आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् ।  
वाक्पतिश्वक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।  
एतत्ततो भवति । आकाशशरीरं ब्रह्म ।  
सत्यात्म प्राणारामं मन आनन्दम् ।  
शान्तिसमृद्धममृतम् । इति प्राचीनयोग्योपास्त्व ॥ २ ॥

**bhur**ityagnau pratitisthati, **bhuva** iti vayau,  
**suvar**ityaditye, maha iti brahmani,  
apnoti svarajyam, apnoti manasaspatim,  
vakpatiscksuspatih, srotrapatirvijnanapatih,  
etattato bhavati, akasasariram brahma,  
satyatma pranaramam mana anandam,  
santisamrddhamamrtam, iti pracinayogyopassva ॥ 2 ॥

With the word bhuh, he stands in fire; in the air in the shape of bhuvah; as suvah in the sun; in the Brahman as Mahah. He obtains self-effulgence. He obtains Lordship over minds; he becomes the Lord of speech, Lord of the eyes, Lord of the ears, the Lord of knowledge. Then he becomes this Brahman, whose body is space, whose nature is truth, who sports in dynamic life prana, whose mind is bliss, who is full of peace, who is immortal. Thus, oh descendant of the ancient yoga culture, meditate. [I – VI – 2]

- Guru wants to do Pattabhishekam on throne empire called Moksha and do Abhishekam.
- Mahavakya Jalam can do installation not Anumana Jalam.

**Some Sishyas claim :**

**Taittriya Upanishad :**

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।  
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।  
द्रविण सवर्चसम् । सुमेध अमृतोक्षितः ।  
इति त्रिशङ्कोर्वेदानुवचनम् ॥ ? ॥

**aham vrksasya reriva, kirtih prsthamb gireriva,  
urdhvapavitro vajintva svamrtamasmi,  
dravinagm savarcasam, sumedha amrtoksitah,  
iti trisankorvedanuvacanam II 1 II**

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

हाऽ वु हाऽ वु हाऽ वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नदोऽहमन्नादोऽहमन्नादः ।

अहग्ं श्लोककृदहग्ं श्लोककृदहग्ं श्लोककृत् ।

अहमस्मि प्रथमजा ऋताऽस्य ।

पूर्वं देवेभ्योऽमृतस्य नाऽ भावि ।

यो मा ददाति स इदेव माऽ वाः ।

अहमन्नमन्नमदन्तमाऽन्नि ।

अहं विश्वं भुवनमभ्यभवाऽम् ।

सुवर्णं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā3 vu hā3 vu hā3 vu,*

*aham-annam-aham-annam-aham-annam,*

*aham-annādo3- 'ham-annādo3- 'ham-annādaḥ,*

*ahagm̄ śloka-kṛd-ahagm̄ śloka-kṛda-hagm̄ śloka-kṛt,*

*aham-asmi prathamajā ṛtā3-sya,*

*pūrvam̄ devebhyo- 'mṛtasya nā3 bhāyi,*

*yo mā dadāti sa edeva mā3 vāḥ,*

*aham-annam-annam-adantamā3- 'dmi,*

*aham viśvam̄ bhuvanam-abhya-bhavā3m,*

*suvarna jyotīḥ, ya evam̄ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

### Kaivalya Upanishad :

मम्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्व्याप्त्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam̄ pratiṣṭhitam |

mayi sarvam̄ layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।

अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

apāṇipādo'hamacintyaśaktih paśyāmyacakṣuh sa śr̄ṇomyakarnah |  
aham vijānāmi viviktarūpo na cāsti vettā mama citsadāham || 21 ||

I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge. [Verse 21]

### a) Anumanam Svarajye Abhishekam Na Shakyate :

- Moksha Samrajya Ritual by Guru not possible with Anumana Jalam.

Sankhya / Yoga	Vedanta
<ul style="list-style-type: none"><li>- Moksha is segregating Purusha and Prakrti.</li></ul>	<p><b>Moksha :</b></p> <ul style="list-style-type: none"><li>- Separation of the order of reality.</li><li>- Not physical process but cognition process.</li></ul>

- Purusha belongs to higher order, Prakrti, lower order.
- Let them be together, no problem.
- Lower order can't touch the higher order.
- Movie + Screen can be together, movie can never affect the screen.
- **No physical difference, but difference in order of reality.**

- For all other philosophers, I – Atma and world Anatma, belong to same order of reality.
- Therefore, as long as they are proximate, they will affect.
- For Sankhya, they have to be physically separated.
- For them Purusha Prakrti Viveka is Moksha.
- Therefore Moksha is running away from the world.
- World will affect because of same order.
- I have to run away from world, close sense organs, sit in Nirvikalpaka Samadhi.
- I will be comfortable as Purusha and will shut off doors to world.
- In Yoga, Moksha is sitting in Nirvikalpaka Samadhi.
- Physical escapism will come if both I and world have same order or reality.
- Moksha will be escapism.
- **Visishta Advaitin Moksha :**

Going to Vaikunta, Kailasa, father in heaven.

- World = Prakrti, I am Purusha, world is battering me.

## **Yoga :**

- Not go to other Loka.
- I escape world, close eyes withdraw from sense organs.
- I enter bomb shelter Samadhi, Prarabda bombing I can escape...

Go to other Lokas

Nirvikalpaka Samadhi

- Because I and world in same order in all other systems.
- Advaitin can sit in same world without going to Kailasha, Vaikuntha or Nirvikalpaka Samadhi.
- You need not switch off movie to save the screen.
- Don't have to go anywhere or close eyes.

Gita :

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यजशृण्वन्स्पृशञ्चिन्द्रन्  
अशनन्नाच्छन्स्वपञ्चसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit ।  
paśyañ śr̄ṇvan spr̄śañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

तत्त्ववित्तु महाबाहो  
 गुणकर्मविभागयोः ।  
 गुणा गुणेषु वर्तन्त  
 इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō**  
**guṇakarmavibhāgayōḥ ।**  
**guṇā guṇēṣu vartanta**  
**iti matvā na sajjatē ॥ 3-28 ॥**

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

प्रलपन्विसृजन्नृह्णन्  
 उन्मिषन्निमिषन्नपि ।  
 इन्द्रियाणीन्द्रियार्थेषु  
 वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan grhṇan**  
**unmiṣan nimiṣannapi ।**  
**indriyāṇīndriyārthēṣu**  
**vartanta iti dhārayan ॥ 5-9 ॥**

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

नादत्ते कस्यचित्पापं  
 न चैव सुकृतं विभुः ।  
 अज्ञानेनावृतं ज्ञानं  
 तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

**nadattē kasyacit pāpam**  
**na caiva sukṛtam vibhuḥ ।**  
**ajñānēnavṛtam jñānam**  
**tēna muhyanti jantavah ॥ 5-15 ॥**

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- I am untouchable, sacred, Asparsha Yoga.
- We don't have to go to Samadhi to escape from world, or seek Videha Mukti to escape from the world.
- Here and now I was, I am... I ever will be free.
- Giving this wisdom is Patabhishekam.
- Sishya must enjoy the empire.
- Na Anumanena Shakyate.
- Therefore, don't take Mahavakyam for granted, it is very valuable.

### b) Tasmat

#### Verse 115 :

अविद्यानिद्रया सोऽयं प्रसुतो दुर्विवेकया ।  
भावाभाव-व्युदासिन्या श्रुत्यैव प्रतिबोध्यते ॥ ११५ ॥

*avidyā-nidrayā so 'yam prasupto durvivekayā  
bhāvābhāva-vyudāsinyā śrutyai�a pratibodhyate*

One who is fast asleep due to ignorance, which cannot be removed through discrimination [arising from any other pramana], is awakened by Sruti alone, which discards both the existent and the non-existent. [Chapter 3 – Verse 115]

- Therefore Purva Pakshi, drop your obsession with Anumanam.
- Anumanam has place upto Tvam Pada Viveka.

- For Atma – Anatma Viveka Anumanam is required but for Atma – Brahma Aikyam only Mahavakyam is useful.
- Atma Anatma Viveka by Anumanam, Anvaya Vyatireka logic.
- Atma – Brahma Aikyam requires Shastram.
- Only through Aikya Jnanam, I can raise my level.

### Dakshinamurthi Stotram :

विश्वन्दर्पण वश्यमान नगरी तुल्यं निजान्तर्गतं  
 पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
 यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्यं  
 तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

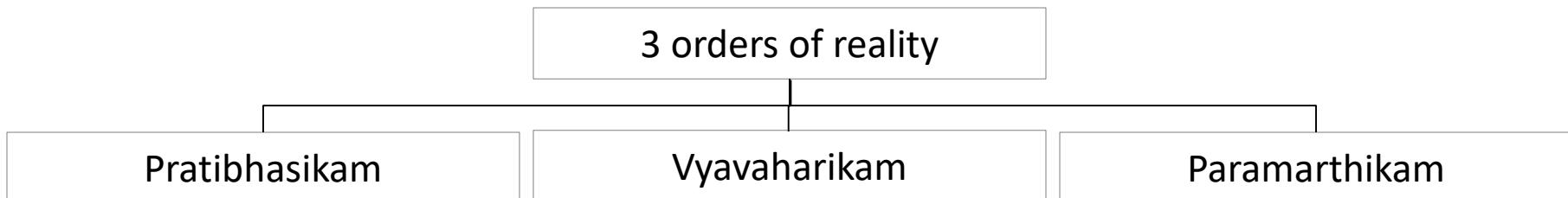
viśvandarpaṇa dṛśyamāna nagarī tulyam nijāntargataṁ  
 paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |  
 yassākṣāt̄kurute prabhodhasamaye svātmāname vādvayaṁ  
 tasmai śrīgurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

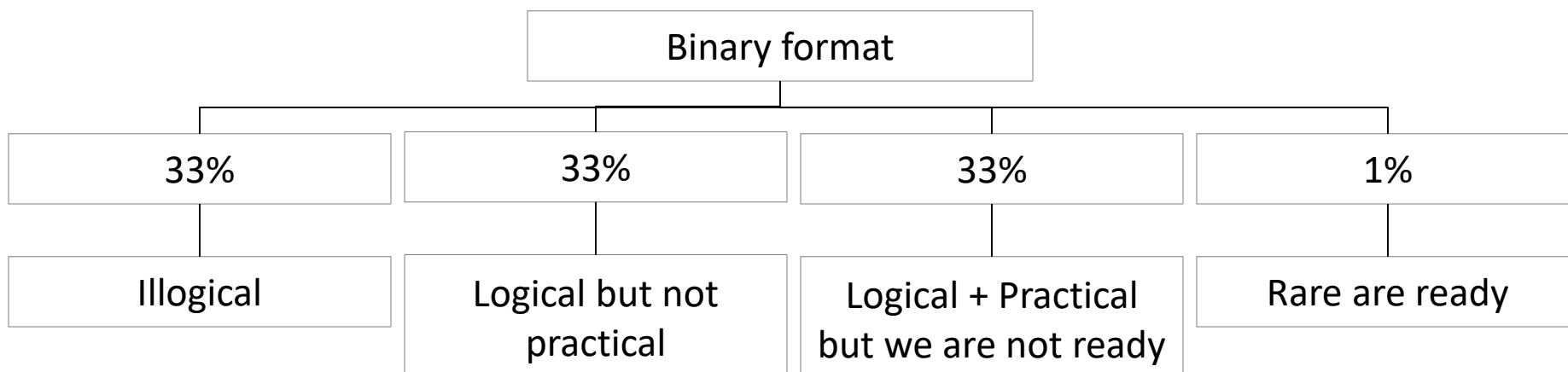
- **World is another form of dream existing in me.**
- **I am producer, observer, supporter of dream universe.**
- **Identifying with gross body, experiencing universe as though real.**
- **Svatmanam eva Advayam.**

## a) Saha Ayam Prasuptaha :

- Student asleep w.r.t. order of reality.
- Whole problem is Satta confusion.



- W.r.t. 3, Suptaha – Asleep.
- Prasuktaha – Deep sleep.
- Guru Sharing binary but  $\Delta$  format cosy.



- 1% tell Vedanta is logical, practical, I am ready for Binary format.

### b) Avidya Nidraya :

- Apaurusheya Pramana Vakya eva Pratibodhate.
- Student woken up to his own nature of higher reality.
- Aham Achedyaha – Akledyaya.

### Gita :

अच्छेद्योऽयमदाह्योऽयम्  
अक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुः  
अचलोऽयं सनातनः ॥ २-२४ ॥

**acchēdyō'yam adāhyō'yam  
aklēdyō'sōṣya ēva ca ।  
nityaḥ sarvagataḥ sthāṇuh  
acalō'yam sanātanaḥ ॥ 2.24 ॥**

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

### 4<sup>th</sup> Capsule of Vedanta :

- I am never affected by material body, mind, world.
- What type of Sruti to be used to reveal higher reality?

### c) Bava Abava Vyudasinaha :

- Which reveals Paramartika status of Brahman.

### d) Paramartika Boditaya, Yudasinya :

- By negating Vyavaharika Bava and Vyavaharika Abava.

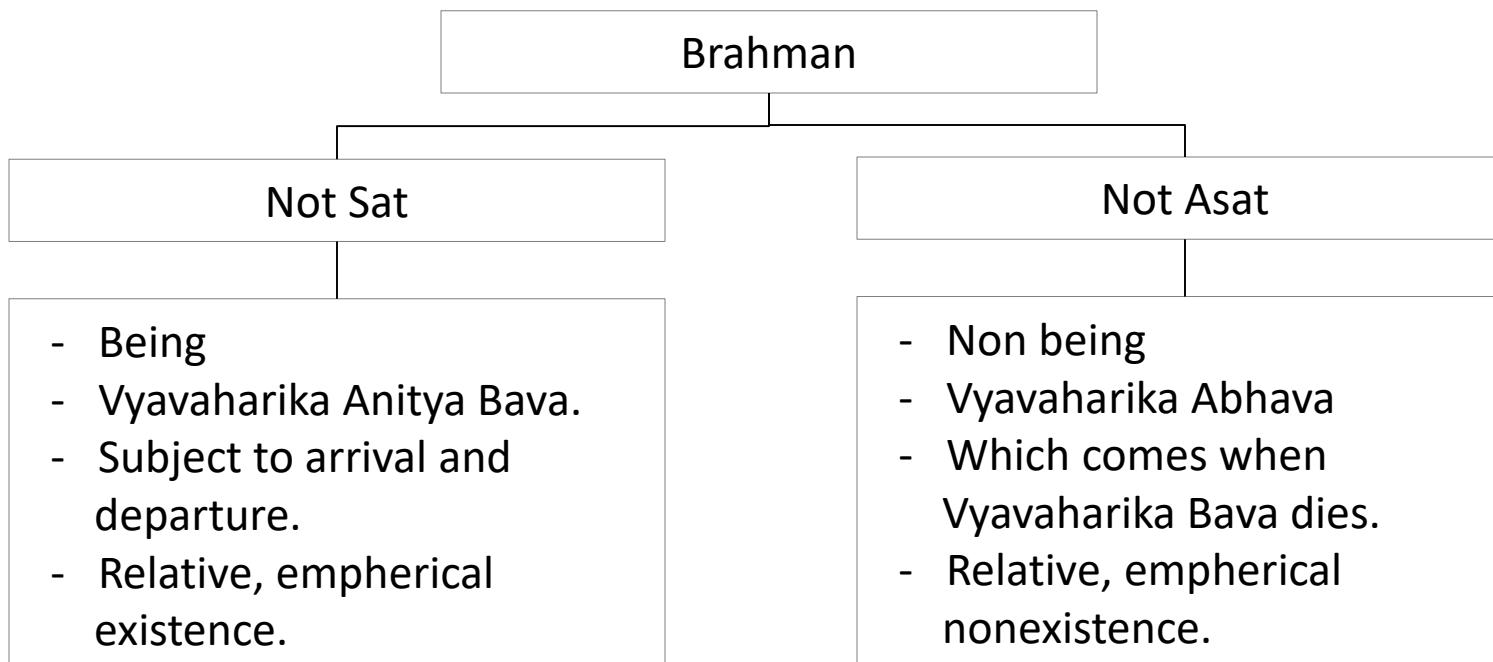
- Paramartika revealed by negating both.

Gita :

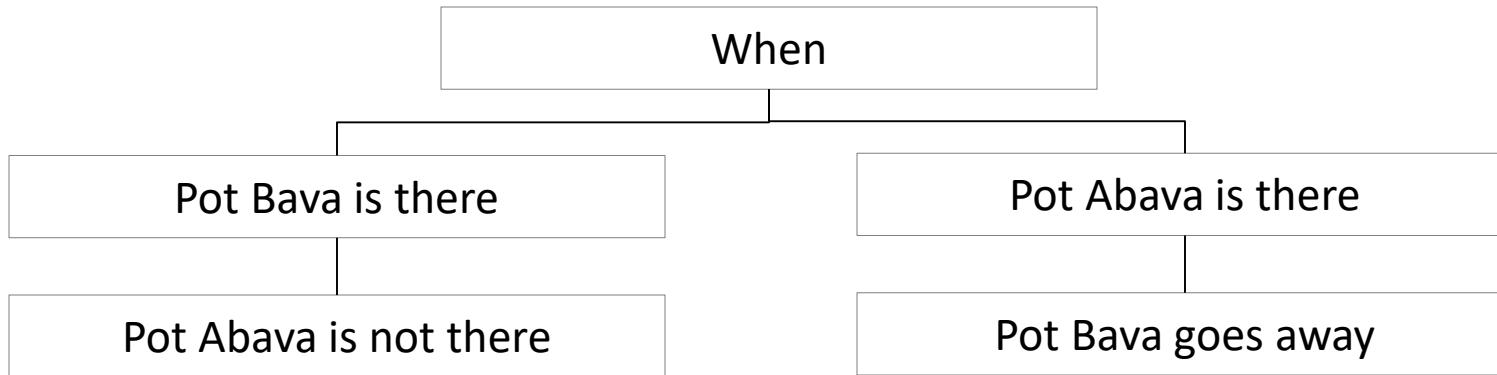
क्षेत्रज्ञां चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोज्ञानं  
यत्तज्ञानं मतं मम ॥ १३-३ ॥

**kṣētrajñām cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānam  
yat tajjñānam matam mama || 13-3 ||**

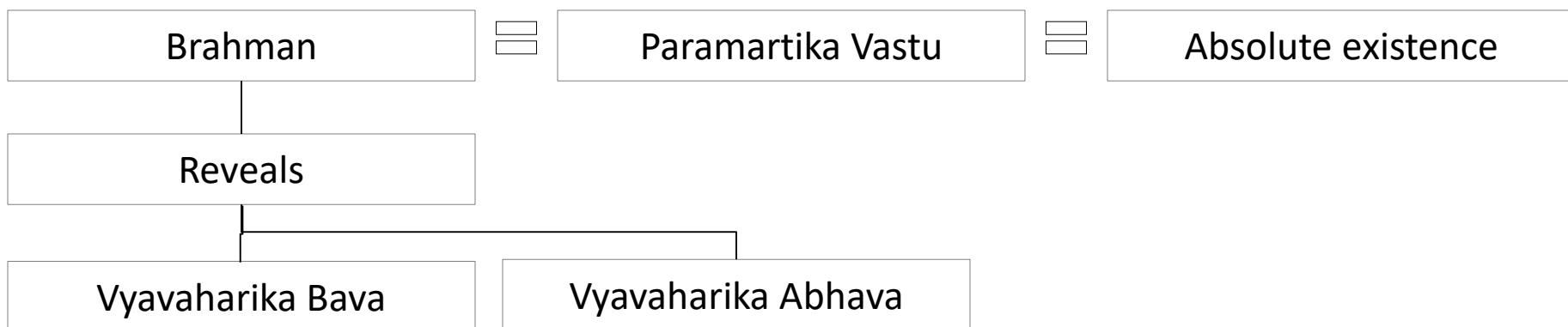
Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]



- Both are mutually nonexclusive.



- Vyavaharika Bava, Abava are mutually exclusive.



- **Mahavakyam reveals absolute existence by negative empherical relative, existence and empherical, relative nonexistence.**

## Revision : Verse 115

- Sureshvaracharya established Anumanam is useful to differentiate Atma and Anatma but that itself does not give liberation because Anumanam does not differentiate order of reality.

- After Anumanam, I will continue to feel I and world are of same order of reality.
- I will be able to differentiate me observer from observed universe but doesn't help me to differentiate order of reality.
- If it is not clarified, world will continue to threaten me.
- If I and world have same order of reality, world will continue to threaten me.
- World is Vyavaharika Satyam.

**• Without Mahavakyam, Aham Satyam, Jagan Mithya not possible.**

- Without that knowledge, only Moksha will be escaping from the world.
- As long as Aham Satyam, Jagan Mithya Binary format is not assimilated, only Moksha I will look for will be escaping from world somehow.
- **If I assimilate difference in order of reality, no need to look forward to Moksha in form of escapism but claiming Moksha here and now.**

#### 4<sup>th</sup> Capsule :

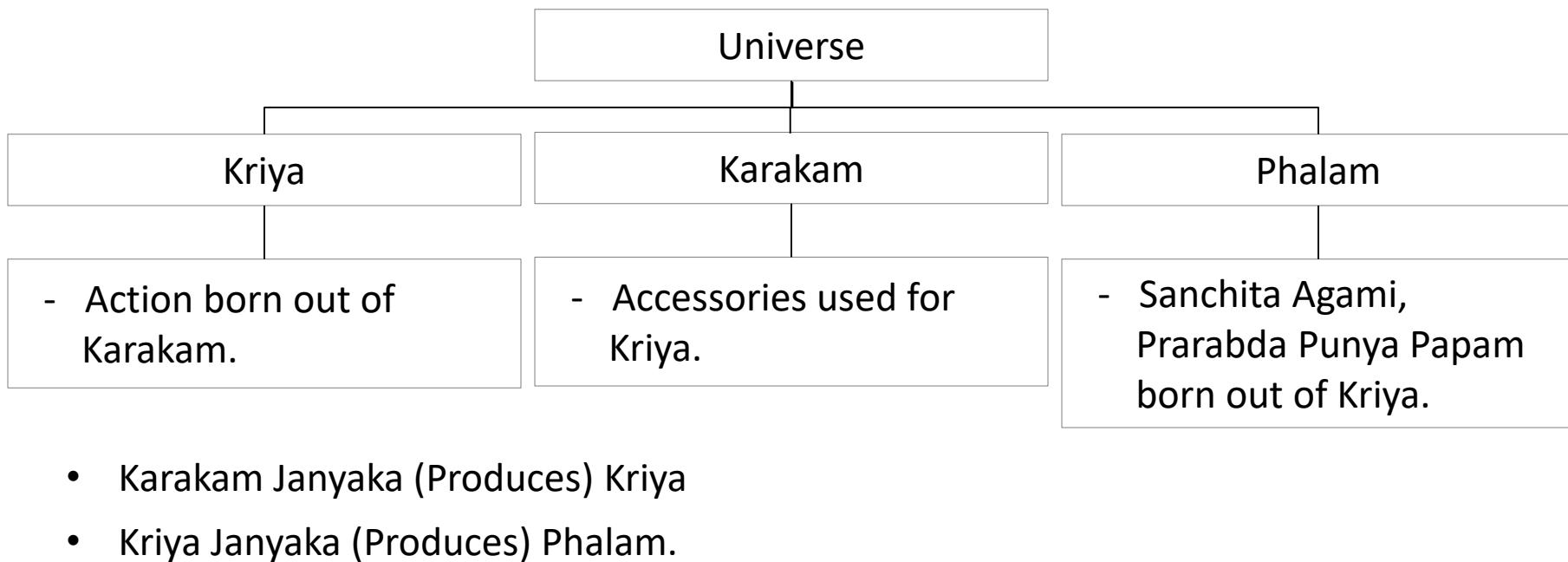
- I am never affected by any event in material world – body.
- Prarabda can influence material body + world.
- **Prarabda has accessibility to only material world + body.**
- **Prarabda does not have access to me.**
- Unless I assimilate this fact, Moksha Samrajya Pattabhishekam can't be done.
- Guru is struggling to do Pattabhishekam.

- In higher order of reality is the Pattabhishekam by Mahavakya theertha Jalam, not Anumana Koova Jalam.
- Poetic way of talking about significance of Mahavakyam.

e) **Moksha Svarajye Anumanam Na Shakyate :**

f) **Vyaviddha Asesha Kriya Karaka Atmani Svarajye :**

- **Moksha Samrajyam = Advaita Atma.**
- **Atma free from Triputi, Kriya, Karaka, Phalam.**
- Pramata, Pramanam, Prameyam.
- Shankaras famous idioms.



- Triad called Anatma = Universe.
- What is Advaita Atma?
- Free from Kriya Karaka Phala, Triputi.

## Mandukya Upanishad : 7<sup>th</sup> Mantra

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
 अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
 प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,  
 adrastam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram  
 prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Prapancha Upashamam = Triputi Rahitam = Acosmic Brahman.
- Cosmic free Brahman is called Advaitam.
- Not that you will not see the universe but it is falsification of universe as lower order of reality.
- Universe is converted to a movie on consciousness screen which is myself.

## Dakshinamurthi Stotram :

विश्वन्दर्पण वश्यमान नगरी तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्ययं  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dṛśyamāna nagarī tulyam nijāntargataṁ  
paśyannātmani māyayā bahirivodbhūtam yathānidrayā |  
yassākṣāt̄kurute prabhodhasamaye svātmāname vādvayaṁ  
tasmai śrīgurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- Vyaviddhi – means free from Vyaviddham – knocked off, falsified.

### g) Asesha Kriya Karaka Phalam :

- Subject, object, instrument, locus, beneficiary.
- **All knocked off in which Atman is called Moksha Samrajyam.**
- That Moksha Samrajyam Guru wants to do Abhishekam with Mahavakya Jalam.

### h) Srutya Eva Pratibodhyate :

- By Mahavakyam, spiritually sleeping student is woken up like by Tiruppavai you wake up Andal.
- Guru sings Suprabatham for Sishya.

### i) Pratibodyate :

- Awakened from Avidya Nidryaha Suptaha.

- Student who has slept off,

## Mandukya Upanishad : Karika

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।  
अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ १६ ॥

anādimāyayā supto yadā jīvah prabudhyate ।  
ajamanidramasvapnamadvaitam budhyate tadā || 16 ||

When the Jīva or the individual soul sleeping (i.e., not knowing the Reality) under the influence of the beginningless Māyā, is awakened, it, then, realises (in itself) the non-duality, beginningless and dreamless. [I – K – 16]

अजमनिन्द्रमस्वप्नमनामकमरूपकम् ।  
सकृद्विभातं सर्वज्ञं नोपचारः कथंचन ॥ ३६ ॥

ajamanindramasvapnamanāmakamarūpakam ।  
sakṛdvibhātam sarvajñam nopacārah kathaṁcana || 36 ||

(This Brahman is) birthless, free from sleep and dream, without name and form, ever-effulgent and omniscient. Nothing has to be done in any way (with respect to Brahman). [III – K – 36]

## Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।  
क्षुरस्य धारा निश्चिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,  
Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti || 14 ||

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- Varan = Gun Prapya Nibhodata.

## Verse 116 – Introduction :

अत्राह, "अनुदित-अनस्तमित-विज्ञानात्ममात्र-स्वरूपत्वात्  
दुस्सम्भाव्या अविद्या" इति । नैतदेवम् । कुतः ? यत आह ।

*atrāhānuditānastamita-vijñānātma-mātra-svarūputvād  
dussambhāvyā vidyeti. naitad evam. kutah. yata āha*

Now it may be argued, "Since the Self is of the nature of knowledge alone which neither rises nor sets, avidya is impossible." But this is not so. If it be asked, "Why?" we reply [as follows]. [Introduction – Chapter 3 – Verse 116]

- Read with verse 111.

अहो धार्ष्यमविद्यायाः न कश्चिदतिवर्तते ।  
प्रमाणं वस्त्वनादृत्य परमात्मेव तिष्ठति ॥ १११ ॥

*aho dhārṣṭyam avidyāyā na kaścid ativartate  
pramāṇam vastv anādrtya paramātmeva tiṣṭhati*

Oh, no one is beyond the impudence of avidya. Disregarding pramana and the reality, it exists as if it were the supreme Self. [Chapter 3 – Verse 111]

- How can consciousness and ignorance coexist because :

<b>Creation is born out of Atma</b>	<b>Ignorance</b>
- Prakasha Svarupa	- Is Tamas Svarupa

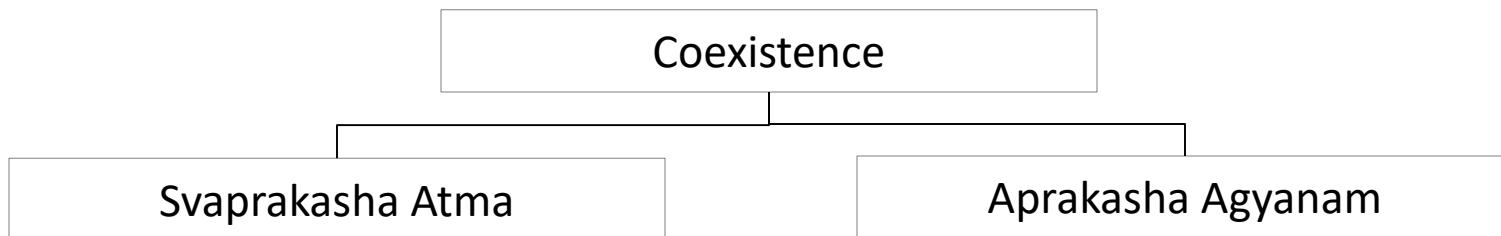
- How can knowledge and ignorance coexist?

## Answer :

- 2 orders of reality. That they exist is proved by Pramanam.

Atma	I have self ignorance
<ul style="list-style-type: none"><li>- Chaitanya Svarupam</li><li>- Shastram is Pramanam</li></ul>	<ul style="list-style-type: none"><li>- Prasiddha Anubava Pramanam.</li></ul>

- I don't know Aham Brahma Asmi, Ajnanam is proved.
- We can logically explain



- Opposites can coexist if they belong to 2 orders of reality.

- **Vedanta Concludes :**

Svaprakasha Chaitanyam is Paramartikam.

- Aprakasha Ajnanam = Vyavaharikam.

न प्रकाशोऽहमित्युक्ति  
र्यत्प्रकाशनिबन्धना  
स्वप्रकाशं तमात्मान-  
मप्रकाशः कथं स्पृशेत् ॥ १६ ॥

na prakāshēhamityuktihi  
yatprakāsha nibandhana I  
swaprakāsham tamātmānam  
aprakāshah katham sprushēt II 16 II

Based on which light / knowledge is the statement, “I do not know” made? How can the self-illuminated Self be ever touched by ignorance? [Verse 16]

- I am Svaprakasha Atma, Paramartikam Agyanam is Aprakasha – Vyavaharikam.
- This can coexist.
- Another answer in this verse 115.
- How opposite light of Atma and darkness of ignorance can coexist?

**a) Atma Aha :**

- In this regard Purva Pakshi asks.

**b) Anudita Anastamita Vigyana Matra Svarupatvat :**

- Atma is nature of pure light of consciousness, Vigyana Atma.
- What type of consciousness?
- Anumidita – unborn – beginningless.
- Anastamita – unending, eternal consciousness is nature of pure Atma.
- Avidya = Nature of Darkness.

### c) Dus Sambavya :

- Avidya – can't be located in Atma.
- In Introduction to Chapter 3 – 1<sup>st</sup> Para it was said :  
Moola Avidya is in Atma.

### d) Iti Aha – Etat Evam Na :

- Sureshvaracharya's reply.
- It is not correct to say what you say.
- Avidya is possible in Atma.

### e) Kutaha :

- How do I say so?

### f) Yatvaya Aha :

- Because of following reason.

### Verse 116 :

कुतोऽविद्येति चोद्यं स्यात् नैव प्राक् हेत्वसम्भवात् ।  
कालत्रयापरिच्छित्तेः न चोर्ध्वं चोद्यसम्भवः ॥ ११६ ॥

*kuto 'vidyeti codyam syān naiva prāgg hetv-asambhavāt  
kāla-trayāparicchitter na cordhvam codya-sambhavaḥ*

Before [the rise of knowledge] the question, "How is avidya possible?" cannot arise at all, because there is no reason [to raise this question]. In addition, after [the rise of knowledge], there is no possibility for the question, because its existence is denied in the three periods of time. [Chapter 3 – Verse 116]

### **a) Kuto Avideti :**

- Kuthaha Avidya Syam Neiva Prag Sambava.
- Who is asking question regarding coexistence of Atma and Ajnanam?
- Is Jnani or Ajnani asking question?
- Both can't ask question.

### **I) Ajnani :**

- As long as he is Ajnani, he does not know Atma which is Nitya Shuddha, Mukta, Buddha.
- Ajnani identified with Sthula, Sukshma Shariram, does not know Atma.
- Hence no co-existence of Atma and Ajnanam.
- For Ajnani only Ajnanam is these, Atma Nasti.
- Ekehe Atmano Janaha.

### **Isavasya Upanishad :**

- All Ajnanis are Atma killers because they don't have Atma.
- Ajnanam is there, no Atma Jnanam.

### **II) For Jnani :**

- He will never talk about co-existence of Atma and Ajnanam because Ajnanam is not there.
- Atma is there, Ajnanam not there.

- Both can't ask question.
- 3<sup>rd</sup> group impossible because simultaneously one can't be Jnani and Ajnani.
- Question becomes invalid.
- Oh Purva Pakshi : Don't ask funny question.
- Gain knowledge and be free.

**b) Kutaha Avidya Iti Chodyam :**

- In Ajnanis understanding no concept of Atma itself, how can he raise such question.

**c) Prag Hetu Asambavat :**

- No scope for such question.
- In Ajnanis vocab Svaprakasha Atma doesn't exist.
- 2<sup>nd</sup> possibility, can Jnani ask.

**d) Urdvancha Chodyam Sambava Na :**

- After Vedanta Vichara, Jnana Prapti in case of Jnani.
- Such question can't rise.
- In Jnani, no Ajnanam.

**e) Kala Traya Avidyaya Aparichedaha :**

- There is no ignorance in 3 periods of time.

- **Ignorance absent in past, present, future.**
- **Jnani does not say I had ignorance in the past.**
- **Vedanta negates ignorance in 3 periods of time.**
- When you look at Rope with torchlight, Rope snake negated in past, present, future.
- After I switched on torchlight, snake not gone.
- Negation of rope snake is not conditioned by time.
- Ignorance caused, peculiar negation.
- Eliminating dirt, disease is conditioned by time, ailment goes in time.

### **Technical Topic :**

- Eliminated absent after elimination.
- Nashaha – Elimination in which eliminated thing absent later, it was present formerly.
- 2<sup>nd</sup> elimination – Badaha.
- Elimination of Rope Snake – when it is eliminated, it was not present before or after elimination.
- Snake was, is, will be absent.
- Unique elimination, can't talk of pre-post absence.
- In Advaita Siddhi Madhusudhana Saraswati gives different definition for this elimination.

#### **f) Trikala Nisheda Pratiyogitvam :**

- Eliminated thing absent in 3 periods of time.
- Technical word – “Badaha” In Jnani, Agyanam will have Badaha not Nashaha.
- Agyanam is absent in 3 periods of time.

#### **g) Kala Traya Aparichedaha :**

- Ajnanasya Baditatvat not Nashitatvat.
- No question of coexistence of Agyanam and Atma for Jnani.
- Beautiful technical point.
- Where is question of Atma Agyanam.

#### **h) Saha Siddihi :**

- Where is question regarding their coexistence.
- Now goes back to Samrajyam topic.

## Verse 117 – Introduction :

यस्मात् तत्त्वमस्यादि-वाक्यमेव आत्मनोऽशेषाम्  
अविद्यां निरन्वयाम् अपनुदति, तस्मात्।

*yasmāt tat-tvam-asy-ādi-vākyam evātmano 'śeṣām  
avidyām niranyayām apanudati tasmāt*

Inasmuch as sentences such as "That Thou Art" destroy without remainder all ignorance about the Self, therefore, the following [is said]. [Introduction – Chapter 3 – Verse 117]

- Verse 116 – diversion topic linked to verse 111.
- After verse 115 read verse 117.

## Verse 115 – Topic :

अविद्यानिद्रया सोऽयं प्रसुप्तो द्वुविवेकया ।  
भावाभाव-व्युदासिन्या श्रुत्यैव प्रतिबोध्यते ॥ ११५ ॥

*avidyā-nidrayā so 'yam prasupto durvivekayā  
bhāvābhāva-vyudāsinyā śrutyaiwa pratibodhyate*

One who is fast asleep due to ignorance, which cannot be removed through discrimination [arising from any other pramana], is awakened by Sruti alone, which discards both the existent and the non-existent. [Chapter 3 – Verse 115]

- Mahavakyam is Patabhishekam Jalam to enthrone student for Moksha Samrajyam.

### a) Yasmat :

- Since.

## b) Tat Tvam Asi Adhi Vakyam Eva :

### Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा  
 इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो  
 ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव  
 बीजानीतराणि चेतराणि चाण्डजानि च  
 जारुजानि च स्वेदजानि चोद्धिज्ञानि च  
 अश्वा गावः पुरुषा हस्तिनो यत्किंचेदं  
 प्राणि जड्जमं च पतन्त्रि च  
 यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रम् ।  
 प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः  
 प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

*Eṣa brahmaiṣa indra eṣa prajāpatir-ete sarve devā  
 imāni ca pañca mahābhūtāni pṛthivī vāyur-ākāśa āpo  
 jyotūmśī tyetānī-māni ca kṣudra-miśrānīva  
 bijānī-tarāṇi cetarāṇi cāñḍajānī ca  
 jārūjānī ca svedajānī codbhijjānī ca  
 aśvā gāvah puruṣā hastino yat-kiñcedam  
 prāṇī jaṅgamām ca patatri ca  
 yacca sthāvaram sarvam tat-prajñā-netram  
 prajñāne pratiṣṭhitam prajñā-netro lokah  
 prajñā pratiṣṭhā prajñānam brahma.*

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

### Mundak Upanishad :

- Sayashchayam Purushe Yasha Cha Va Sa Ekaha...

## Keno Upanishad :

यन्मनसा न मनुते येनाऽहुर् मनो मतम् ।  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५ ॥

*Yan-manasā na manute yenā"hur mano matam;  
tadeva Brahma tvam viddhi nedam yad-idam-upāsate.*

What one cannot feel with the mind, but because of which they say that the mind feels... Know That alone as Brahman and not this, which people do worship here. [I – 5]

- Nan Yo this Drishta.
- Na Yo This Vijnayata.

### c) Ashesham Atmanaha Avidyam Apanugathi :

- Avidya in its entirety, totality, wipes out, eliminates, washes off.
- Atmane – my higher nature, in elevated position.
- How?

### d) Niranyavayam :

- Tracelessly.
- In any other elimination, Nasham, traces will remain.
- Burn – Ash left.
- Anatma Nasha will not remove Dvaitam, Anatma trace will be there.
- In Vedanta, don't attempt Anatma Nasha but Anatma Badaha.
- Badita Vastu Absent in all 3 periods of time.
- That alone is Moksha.

- Our tendency is Anatma Nasha.
- What will remain of Rope Snake, Mirage water, Dream?
- Absolutely traceless.

## Mandukya Upanishad : Karika

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah  
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।  
एततदुत्तमं सत्यं यत्र किंचिन्न जायते ॥ ४८ ॥

na kaścijjāyate jīvah saṁbhavo'sya na vidyate |  
etattaduttamam satyam yatra kiṁcinna jāyate || 48 ||

No Jīva is ever born. There does not exist any cause which can produce it. This is the highest Truth that nothing is ever born. [3 – K – 48]

- This is Bada Sloka.
- Meditate on Bada Sloka not Nasha Rupa Slokas.

## Example :

- Exhausting Prarabda is working for Anatma Nasha.
- Never work for exhausting Prarabda, Anatma Nasha.
- Work for Anatma Badaha.

- Trikala Nisheda Pratiyogitva Nishedyaha = Niravayam = Tracelessy, Samsara goes, Baditam.

### Example :

- Sublimation of camphor = Badaha.
- Niravaya Apanugathi Avidya Badaha not Nasha through Mahavakyam.

### Verse 117 :

अद्वातममनादत्य प्रमाणं सदसीति ये ।  
बुभुत्सन्तेऽन्यतः कुर्युस्तेऽक्षणापि रसवेदनम् ॥ ११७ ॥

*adūhātamam anādṛtya pramāṇam sad asiti ye  
bubhutsante 'nyataḥ kuryus te 'kṣṇāpi rasa-vedanam*

Those who, ignoring the most certain pramana, (viz. the Sruti text) which says, You are Being," seek to know it from other means, may as well attain the knowledge of taste through the visual sense. [Chapter 3 – Verse 117]

### Technical Vedanta Principles :

- I) Anatma Nasha will not solve problem of Samsara, dying not a solution.
- II) Anatma Bada alone is Moksha.
- III) Badaha possible only for Ajnanam and Ajnana Janya Mithya Vastu.

### Example :

- Rope Snake, Mirage Water, Svapna.
- Wake up, there is no trace of Svapna material, it is Baditam, not Nashitam.

#### IV) Bada Accomplished only through Jnanam.

- Any type of Bada possible only through Jnanam.
- Karma can deal only with Nasha.
- Karma can never bring about Bada.

Nasha	Bada
- Karma Sadhyaha	- Jnana Sadhyaha
Vyavaharika Snake	Pratibhasika Snake
- Only Karma destroys	- Badaha

- Traces will be there.
- Remnant will be there.

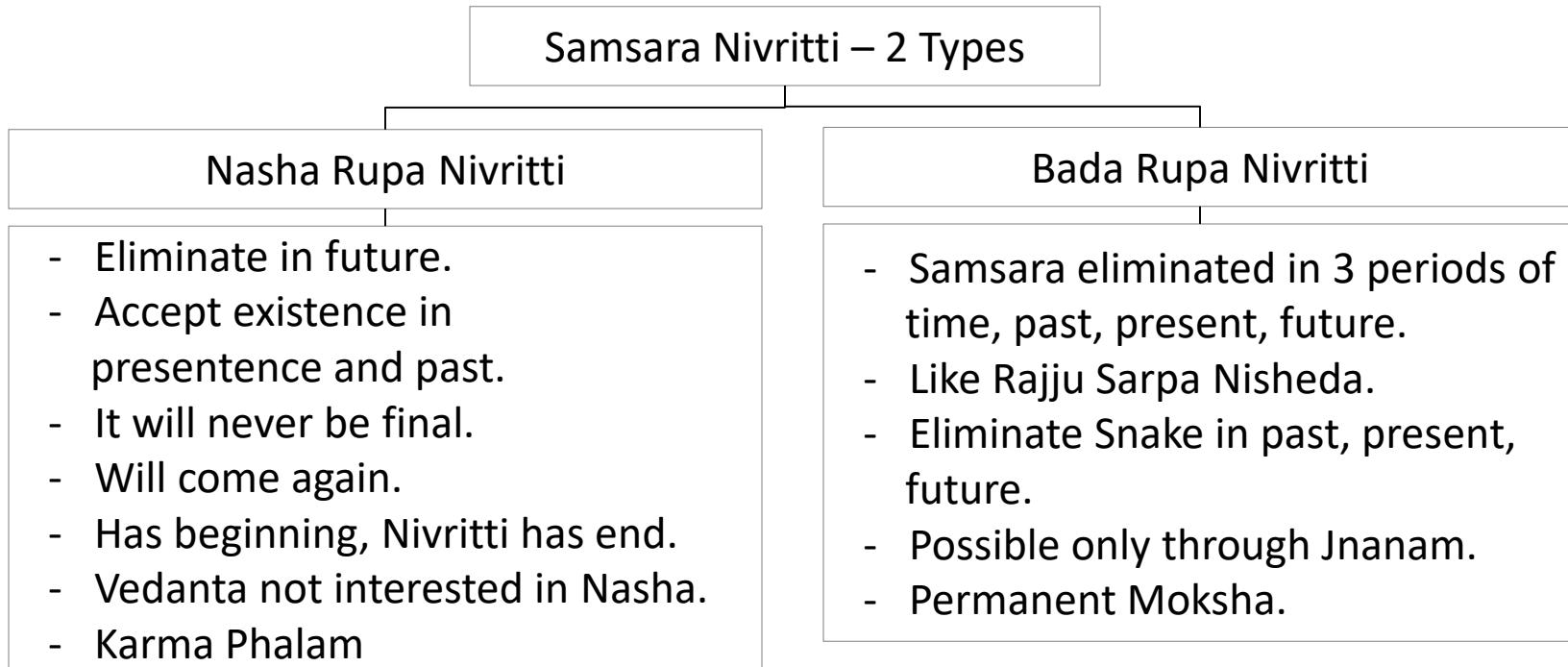
#### Commentary : Svarajya Siddhi By Gangadharya Swami

- Vithi Dathya, Karma Dathya.
- Datyaha – can bring about.
- Rope snake can have Bada through Jnanam.
- In Anatma : What is Moksha?
- Anatma Bada alone Moksha, not Anatma Nasha.
- Jnanam along will bring about Anatma Badaha.

## 5 Principles :

- I) Anatma Nasha not solution.
- II) Anatma Bada alone solution.
- III) Bada possible only for Ajnanam and Mithya Vastu.
- IV) Bada possible only through Jnanam.
- V) Jnanam possible only through Mahavakyam.
  - Therefore, don't drop it.
  - Sureshvaracharya pleads with us.
  - Don't attempt Prasankhyanam – Meditation.
  - For Jnanam, continue class.

## Verse 117 – Introduction Revision :



- Prasankhyana Vadi talks about meditation ending Samsara at future time.
- What we attempt is, using Mahavakya to negate Samsara, Trikala Nisheda of Samsara.
- Mahavakya function not to introduce meditation as action but elimination of Samsara in 3 periods of time.
- Elimination means Mithyatva Nishchaya.
- Experientially, world will continue but it will not have validity.
- Uniqueness of Bada Rupa Nivritti.

### **Example :**

- Like Mirage water continues to appear.
- Jnani will continue to experience universe but universe has undergone Bada Rupa Nivritti.
- Therefore, when am I liberated, not after meditation.
- Use Mahavakyam to claim liberation here and now.

### **Verse 117 :**

- Sureshvaracharya criticizing those who postpone rise of knowledge and liberation.
- Those who postpone liberation after meditation are to be pitied.
- Sravanam must help in claiming liberation.
- If we don't understand liberation during Sravanam, there is no way of knowledge and liberation of any other method.

### **a) Sad Asi Iti Pramanam Anadrithya :**

- Ignore importance of Mahavakyam, degrading, belittling value of Mahavakyam.
- Sad = Tat Tvam Asi.
- You are that Brahman, Mahavakya Pramanam.

### **b) Adda Tamam :**

- Direct, Sakshat capable of giving Aparoksha Jnanam at time of Sravanam itself.
- They conclude knowledge in Sravanam is secondhand knowledge.

### **c) Bubutsante :**

- Boddhum Ichhati.
- Misguided people.
- All other Pramanam deal with Anatma Vishaya.

### **d) Anyataha Sakshat Kara :**

- Want to try meditation.
- Dhyanam not one of Shad Pramanam.

### **e) Akshana Rasa Vedam Kuryuhu :**

- **Want to taste with eyes, after ignoring tongue for taste, which directly gives taste.**
- Employ Mahavakyam and gain knowledge.
- Spiritual study not enough, must be beyond by Prasankhyanam.
- Want to use Chakshur Indriyam to know taste.

## Verse 118 – Introduction :

एवम् अप्रतिहताम् "अहं ब्रह्म" इति प्रमां  
तत्त्वमस्यादि-वाक्यं कुर्वदपि न प्रतिपाद्यतीति  
चेद् अभिमतम्, न कुतश्चनापि प्रतिपत्तिः  
स्यात् । अत आह ।

*evam apratihatām aham brahmeti pramām  
tat-tvam- asy-ādi-vākyam kurvad api na pratipādayatiti  
ced abhimatam na kutaścanāpi pratipattih  
syād ata āha*

If it is the view that even though Sruti texts such as "That thou art" convey uncontradicted knowledge, "I am Brahman," they do not give rise [to such knowledge], then this knowledge cannot be obtained from any other source. Therefore, the following is said. [Introduction – Chapter 3 – Verse 118]

### a) E�am Pratihata :

- Same idea reinforced.
- Wisdom which can't be challenged by other Pramanam.

### b) Aham Brahma Asmi Iti Prama :

- Clear understanding of Aham Brahma Asmi, is Sakshat Kara, Aparoksha Jnanam.
- I am not body, mind, sense organs.
- Revised conclusion about myself.
- Not directly seeing Brahman.

Physical Sickness	I - Chaitanyam
<ul style="list-style-type: none"> <li>- Body – Mind</li> <li>- Anatma</li> <li>- Never free</li> <li>- Vyavahara Level</li> </ul>	<ul style="list-style-type: none"> <li>- Ever free</li> <li>- Paramartika level</li> </ul>

- I, Chaitanyam am not related to Anatma and its conditions.
- Enjoying and claiming my nature = Moksha, inspite of problems.
- Wisdom is not obstructed, Abadita, Anadigata Prama, Jnanam.

#### c) Tat Tvam Asi Kuruvat :

- Mahavakya generates valuable wisdom.

#### d) Abhimatam Chet :

- If Purva Pakshi swears, claims I have understood.

#### e) Na Pratipadyati :

- Doesn't give liberating knowledge, have to get enlightenment in meditation.
- What is the tragedy?

#### f) Kutaschana Api :

- Other than Mahavakyam, nothing else can give superior knowledge.
- Everything else – Apramanam.

## Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो  
न विद्मो न विजानीमो यथैतदनुशिष्या  
अन्यदेव तद्विदितादथो अविदितादधि  
इति शुश्रुम पूर्वेषां ये नस्तद्व्याच्चक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah  
na vidmo na vijanimo yathaitad-anusisyat  
Anyadeva tad viditad atho aviditadadhi  
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

### g) Pratipattihi :

- Aparoksha Jnanam.

### h) Na Syat :

- You will not get.
- Nididhyasanam – after Sravanam, not for Aparoksha Jnanam, not for Jnana or Moksha Prapti.
- Nididhyasanam – is for revising mind set from  $\Delta$  format to binary format.
- Viparita Bavana Nivritti, Jeevan Mukti should come.
- Jeevan Mukti, Videha Mukti is only preliminary Sadhana.

Replaced by

Nitya Mukti

Nitya Mithyatva Nishchaya of Samsara

- Claiming Aham Satyam, Sarvam Anyathu Mithya = Binary Format.
- I am Nitya Mukta Atma.

## Kaivalya Upanishad :

मम्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्व्याद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

### i) Sarva Pratishtitam :

- Mind set revision is aim of Nididhyasanam, not new knowledge.

### j) Kutashchana Api Pratipattihi Syat Ataha Aha...

- Therefore the author says following.

### Verse 118 :

इदं चेदनृतं ब्रूयात् सत्यामवगतावपि ।  
न चान्यत्रापि विश्वासो ह्यवगत्यविशेषतः ॥ ११८ ॥

*idam ced anṛtam brūyāt satyām avagatāv api  
na cānyatrāpi viśvāso hy avagaty-aviśeṣataḥ*

If, in spite of getting knowledge [from the Sruti text], a person should say that it is false, then he cannot have faith in other sources as well, because there is no difference in knowledge at all [whatever be the source]. [Chapter 3 – Verse 118]

- After clearly understanding (Avagathi).

### a) Idam Anrutam Bruyat Chet :

- If person repeats – Mahavakya gives only secondhand knowledge, inferior Pramanam, book knowledge, invalid Pramanam, then meditation is hyped.

#### Example :

- Sugar Added, coffee still bitter.
- Sugar not stirred.
- Based on understanding, revise to binary format.

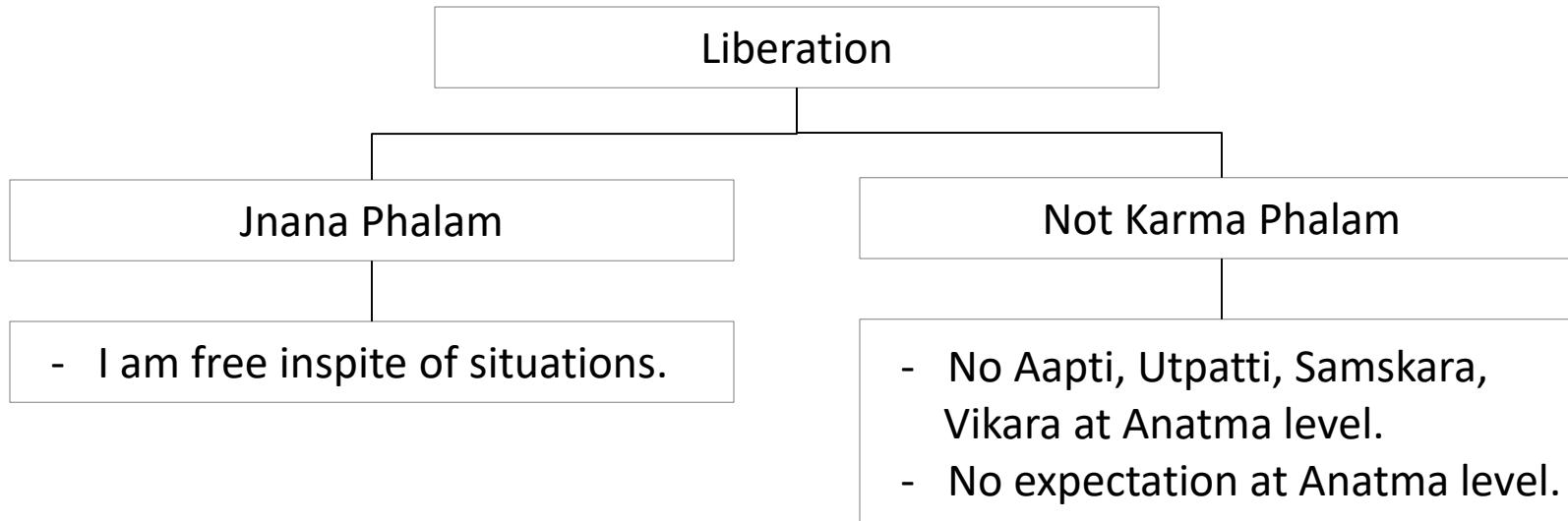
### Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं  
न च श्रोत्रजिह्वे न च ग्राणनेत्रे ।  
न च व्योमभूमिः न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham  
Nacha Shrotra Jihve Na Cha Ghrana Netre  
Nacha Vyoma Bhoomir Na Tejo Na Vayu  
Chidananda Rupa Shivoaham Shivoaham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||1||

- We want change in Anatma.
- Liberation is not change in Anatma.
- Expecting change at Anatma level is wrong definition of Moksha.
- We put Halo behind head of Mahatma, Symbolism – change in Anatma.



### b) Anyatra Api Vishvasaha Na Bavati :

- If Mahavakya does not produce knowledge inspite of being Ishvaras Vakyam.
- There can't be any scope for gaining knowledge through any other method, any other pursuit.
- Gurus Grace is teaching not spiritocation.

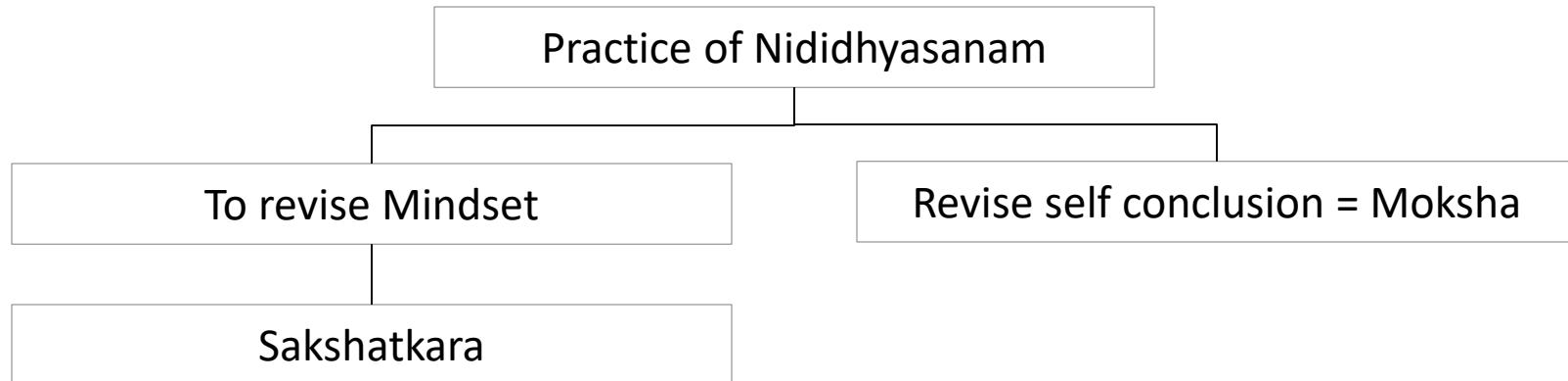
### c) Abyupethya Vada :

- Let us assume, person gets mystic experience in Meditation, Aparokshat, Sakshatkara.
- How do you prove mystic experience is ultimate and appropriate knowledge?
- What is norm to decide particular mystic experience is Sakshat Kara.
- Shastra gives no norms, Guru gives no norms.
- All say, indescribable.

- Can I describe my experience to my Guru ask him to confirm?
- He is not willing to talk.
- God, Shastra, my own experience can't validate mystic experience.

#### d) Avagathi Aviseshataha :

- No other Pramanam can validate mystic experience as the ultimate.
- Ultimate Sakshatkara Jnanam is from Mahavakyam alone.



#### Revision Verse 118 :

- **Prasankhyana Vadi** : Mahavakya Jnanam not final, need Jnanam derived in meditation for Moksha.

#### a) Idam Chet Anrutam Bruyat :

- If you don't accept validity of Mahavakyam.

#### b) Satyam Avagathau Api Anyatra Api Vishwasa Na Syat :

- Can't rely on mystic Jnanam derived through other Pramanam.

## Yoga Sutra – 4 Chapter

### 1<sup>st</sup> Chapter – Samadhi Pada

#### Samadhi

Savitarqa

Savichara

Nirvitarqa

Nirvichara

Sabeeja

Nirbeeja

Ultimate

- Sarva Chitta Vritti Nirodha Sat.
- Person abides in his Svarupam Avasthanam.
- Tada Drashtuhu Svarupam.
- Yoga Pratyaksha Pramanam, intuitive perception, different than Indriya perception.
- Directly intuit truth.
- Will give direct perception of truth called Visesha Jnanam = Ultimate greatest knowledge.
- Sruti gives Samanya Jnanam.
- Carrier of truth – Ritham Bara, Tatra Pragnya = Yoga Sutra.
- Tatra, In Yogic Samadhi, one gets Visesha Jnanam, Pragya.

- Ritham Satyam Bavati.

### **Intuitive Perception :**

- i. Jivas many
- ii. Jivas different from Paramatma.
- iii. Jagat Satyam.

### **Sureshvaracharya :**

- Without meditation, I have same knowledge.
- You are hoping to get Advaita Jnanam through intuitive perception.
- How is it more reliable than Shastra?

## Verse 119 – Introduction :

न च उपादित्सितात् वाक्यार्थात् वाक्यार्थान्तरं  
कल्पयितुं युक्तम् । यस्मात् ।

*na copāditsitād vākyārthād vākyārthāntaram  
kalpayitum yuktam. yasmāt*

[Disregarding] the [given] meaning of the sentence, which is desirable, it is not proper to suggest another meaning [for it]. This being the case, [we say the following]. [Introduction – Chapter 3 – Verse 119]

- Mahavakyam gives Jivatma / Paramatma Aikya Jnanam.
- No other message from Mahavakyam.
- Yosha Vai Gautama Agni.
- Women is fire.
- Message contradicted by Pratyaksham, hence it is Upasana Vakyam – not Jnana Janaka Vakyam.
- Pramanantara – Avirodha Mahavakyam.
- No scope for meditation in Mahavakyam.

### a) Upaditsita Vakya Phalam :

Other message in form of Upasana, Prasankhyanam not there in Mahavakyam.

- Mahavakyam not meditation.

### b) Vakyantaram Kalpayitum :

It is not proper to visualize, imagine, attribute, because of following reason.

## Verse 119 :

न चेदनुभवोऽतः स्यात् पदार्थवगतावपि ।  
कल्प्यं विध्यन्तरं तत्र न ह्यन्योऽर्थोऽवगम्यते ॥ ११९ ॥

*na ced anubhavo 'tah syāt padārthāvagatāv api  
kalpyam vidhy-antaram tatra na hy anyo 'rtho'vagamyate*

If the purport does not arise from it (i.e. from the sentence) even after knowing the meanings of the words, it might be construed as an injunction. But no other meaning can be construed here. [Chapter 3 – Verse 119]

- Technical sloka, important.
- Mahavakyam gives valid knowledge not contradicted by any other Pramanam.
- Whether you like or not, you are liberated.
- Understand word meaning, will understand sentence meaning also.

### a) Ananya Prokte Ananya tiratra Nasti :

- Word meaning gives sentence meaning, Aham Brahma Asmi.

### Keno Upanishad :

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।  
यो नस्तद् वेद तद् वेद नो न वेदेति वेद च ॥२॥

*Naham manye suvedeti no na vedeti veda ca.  
yo nastad veda tad veda no na vedeti veda ca.*

I do not think that I know it well. But not that I do not know; I know too. Who amongst us comprehends It both as the Not Known and as the Known – He comprehends It. [II – 2]

- Brahman has to helplessly exist as Aham.

- If any other form, Brahman will become Anatma, Mithya, negated by Sarva Nisheda Vakyam.
- Helplessly gather knowledge, I happen to be Brahman all the time.
- Me in my original nature not Sthula Sukshma Shariram.
- If so, Mahavakya invalid, Pramanantara Virodha.
- Tvam Avastha Traya Sakshi, Pancha Kosha Vilakshana Chaitanyam.

### b) Tad – Sad Eva Soumya Idam Agre Asit :

#### Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;*  
*Taddhaika āhurasadevedamagra āsīdekamevādvitīyam*  
*tasmādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Pure consciousness introduced in Chandogya Upanishad – Chapter 6 – beginning is described as Tat Tvam Asi.
- Tat – Brahma – Sat, Tvam – Chit, Asi, present tense.
- Does not say you do meditation and liberation will come.
- It is valid knowledge.

### c) Anubhava Jayate :

- Valid Jnanam is generated by Mahavakyam.
- Need not go to meditation for knowledge or liberation.
- Knowledge – I am ever liberated.
- Meditation not for Jnanam for Atma.
- Yogic Pratyaksham gives Dvaita Jnanam.
- Meditation not for liberation or final knowledge.
- Meditation is to change format.

### d) Abyupethya Vada :

- If valid knowledge is not generated.

### e) Tatra Vidyantaram Kalpitam :

- They have to introduce meditation.
- If I can't accept it as valid knowledge, then there will be contradiction.

Vedanta	Anubhava
- Ananda Svarupa	- Miserable - Anatma - Mind

- Having claimed Manasa Mithyatva Nishchaya, claim Manasaha Sakshi Aham, Nitya Mukta Brahma Svarupa.

- Don't connect meditation with Moksha or Jnanam.
- I am not mind, I am Sakshi, ever liberated is Jnanam.
- If knowledge is invalid, then can talk of meditation.
- By meditation, Dukham mind can't be converted to Sukham Mind.
- Anatma by meditation can't be converted into Ananda Svarupa.
- Mind reflects Ananda now and then.
- Sruti Sara Sammudaranam – Totaka deals with same topic.

### **Upasana Vakyams :**

- Mano Brahma iti Upasita  
Aditya Brahma iti Adesha
- Tat Tvam Asi Iti Upasita not mentioned.

## Verse 120 – Introduction :

न च यथाभिमतोऽर्थे यथोक्तेन न्यायेन  
नावसीयते । कोऽसौ न्यायः इति ? आह ।

*na ca yathābhimato 'rtho yathoktena nyāyena  
nāvasiyate. ko 'sau nyāya ity āha*

It cannot be said that the desired meaning cannot be obtained [from the text] by following the method of reasoning as stated earlier. If it be asked, "What is that method of reasoning?" we reply. [Introduction – Chapter 3 – Verse 120]

- Aham Brahma Asmi appears to be contradiction if "I" not clear.

Vachyarthा	Lakshyarthा
<ul style="list-style-type: none"><li>- Body – mind</li><li>- Slipped to Vachyarthा, then confusion.</li></ul>	<ul style="list-style-type: none"><li>- I – Chaitanyam</li></ul>

### a) Yatha Abhimataaha Arthaha :

- Intended message of Mahavakyam, I don't need meditation for Moksha.

### b) Yathorkena Dhyanena Avasiyate Nishchayate :

- Intended meaning of I should be remembered to make Mahavakya workable.
- Double meaning : It is not that proper meaning is not arrived at.

### b) Ko Sau Nyaya?

- What is proper methodology to remember.

### c) Iti Aha :

- I will remind you.
- Don't apply Vachyartha but Lakshyartha.

### Verse 120 & 121 :

नामादिभ्यो निराकृत्य त्वमर्थं निष्परिग्रहः ।  
निः स्पृहो युष्मदर्थेभ्यः शमादिविधिचोदितः ॥ १२० ॥  
भङ्गत्वा चान्नमयादीस्तान् पञ्चानात्मतयार्गलान् ।  
अहं ब्रह्मेति वाक्यार्थं वेत्ति चेन्नार्थं ईहया ॥ १२१ ॥

*nāmādibhyo nirākṛtya tvam-artham niṣparigrahah  
nissprho yuṣmad-arthebhayah śamādi-vidhi-coditah  
bhāṅktvā cānna-mayādiṁs tān pañcānātmatayā 'rgalān  
aham brahmeti vākyārtham vetti cen nārtha ihayā*

If a person who is devoid of possessions, who is free from desires for external objects, and who observes self-control, etc. as enjoined, having differentiated [the Self], which is signified by "I", from "name", etc. and having destroyed the five sheaths such as the sheath of food, which are hindrances [to Self-realization] inasmuch as they appear as the Self, realizes "I am Brahman," which is the import of the Sruti text - to such a person through effort [such as prasankhyana], nothing is to be gained. [Chapter 3 – Verse 120, 121]

### Verse 120 :

- How to come from Vachyartha to Lakshyartha?

### Chandogya Upanishad :

- 7<sup>th</sup> Chapter : Buma Vidya, 14 Upasanas prescribed for gradual shifting from Anatma to Atma.

## Chandogya Upanishad :

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य  
यथाकामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति  
भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे  
भगवान्ब्रवीत्विति ॥ ७.१.५॥

sa yo nama brahmetyupasate yavannamno gatam tatrasya  
yathakamacro bhavati yo nama brahmetyupaste'sti  
bhagavo namno bhuya iti namno vava bhuyo'stiti tanme  
**bhagavanbraviviti ॥ 7.1.5 ॥**

“Anyone who worships name as Brahman can do what he pleases within the limits of the name.” Narada asked, “Sir, is there anything higher than name?” “Of course there is something higher than name,” replied Sanatkumara. Narada then said, “Sir, please explain that to me.” [7 – 1 – 5]

- Vak, Mano, Chittam, Sankalpa, Vigyanam, body, sense organ, mind – final Prama.
- Nama to Prana.
- Initially each one taken as Brahman, come interior, observer to all of them.

### a) Nama Dibya Tvam Artham Nirakritya :

- Segregating, separating.

### b) Prithak Kritya :

- Cognitive process.
- All pervading Atma, no physical separation.
- Intellectually remove Aham Bavana from each one of them.

### c) Tvam Artham Nirakritya, Tvam Pada Artha...

- I separate from Anatma by giving up Ahamkara and Mamakara.

- Focusing on Pancha Anatma challenges Vedanta's freedom.
- Possession, profession, family, body, mind.
- We maintain Aham, Mama with 5 Anatmas.
- Meditation will not change this.
- Drop Aham, Mama now itself and claim instant liberation.
- Use word I, but remember I taught by Shastra.

**d) Nish Parigrahaha :**

- Dropping all possessions, Nigrahaha.
- Sarva Mamakara Tyaga – Port reduction, clasp rejection.

**e) Nisprihaha :**

- Drop attachment, connection, Sambandha.

**e) Vyushmad Arthebyaha :**

- Anatma.

**f) Shama Adhi Vidhi Choditaha :**

- Brihadaranyaka Upanishad – 4<sup>th</sup> Chapter – 4<sup>th</sup> section end Mantra Shariraka Brahmana.

तदेतद्वचाभ्युक्तम् ।  
 एष नित्यो महिमा ब्राह्मणस्य  
 न वर्धते कर्मणा नो कनीयान् ।  
 तस्यैव स्यात्पद्वित्, तं विदित्वा  
 न लिप्यते कर्मणा पापकेन ॥ इति ।  
 तस्मादेवं विच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो  
 भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति ; नैनं  
 पाप्मा तरति, सर्वं पाप्मानं तरति ; नैनं पाप्मा तपति,  
 सर्वं पाप्मानं तपति ; विपापो विरजोऽविचिकित्सो ब्राह्मणो  
 भवति ; एष ब्रह्मलोकः सम्ब्राद्, एनं प्रापितोऽसीति होवाच  
 याज्ञवल्क्यः ; सोऽहं भगवते विदेहान् ददामि, मां चापि  
 सह दास्यायेति ॥ २३ ॥

tadetadṛcābhuyktam ।  
 esa nityo mahimā brāhmaṇasya  
 na vārdhate karmaṇā no kānīyān ।  
 tasyaiva syātpadavit, tam viditvā  
 na lipyate karmaṇā pāpakena ॥ iti ।  
 tasmādeva ṣaṇvicchānto dānta uparatastitikṣuḥ samāhito  
 bhūtvātmanyevātmānam paśyati, sarvamātmānam paśyati; nainam  
 pāpmā tarati, sarvam pāpmānam tarati; nainam pāpmā tapati,  
 sarvam pāpmānam tapati; vīpāpo virajo'vicikitsō brāhmaṇo  
 bhavati; esa brahmalokah samrāḍ, enam prāpito'sīti hovāca  
 yājñavalkyah; so'ham bhagavate videhān dadāmi, mām cāpi  
 saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman : it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, claim, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brahmana (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it - said Yajnavalkya. I give you, sir, the empire of Videha, and myself too with it, to wait upon you. [IV – IV – 23]

- Enjoy unpreoccupied mind = Lakshyartha.
- Preoccupied mind = Vachyartha of the mind.

## Verse 121 :

### a) Annamadi Argalan :

- Eliminating, destroying, 5 Koshas, Pratibandhas.
- Argalan = Bolt used to close door.
- When bolt is there, can't open.
- Jnanam door – unbolt to get Moksha Phalam.
- I am now miserable is Mano Maya Kosha bolt.
- Remaining in 5 Koshas I challenge Mahavakyams effectiveness to produce liberation.
- Anyontara Atma – Vigyanamaya.
- Ananda Maya = Rasa Svada of Mandukya.
- How to eliminate 5 Koshas – Bankstva?
- **Seeing them as :**
  - Anatma Nishchaya
  - Karyatva Nishchaya
  - Nama Rupatva Nishchaya
  - Mithyatva Nishchaya
  - Pravilapanam.

- 5 exercises.
- Vacharambam Vikaro Nama Dheyam.

## Chandogya Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं  
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं  
मृत्तिकेत्येव सत्यम् ॥ ६.१.४॥

yatha somyaikena mrtpindena sarvam mrnmayam  
vijnatam syadvacarambhanam vikaro namadheyam  
mrttiketyeva satyam ॥ 6.1.4 ॥

O Somya, it is like this : By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

### 3 Upanishads used in 2 verses

Chandogya Upanishad

Brihadaranyaka Upanishad

Taittriya Upanishad

- Namobyaha

- Kshamadi Vidi  
Choditavya

- Annamadin Anatmataya  
Nishchaya.

- Where is the problem asks Sureshvaracharya.
- Aham Brahmati Vakyartham Vethi – one can clearly grasp Aham Brahma Asmi.
- Use mind, don't look mind as self.

- Atma can't claim.
- Understand mind as Mithya, use mind to Brahman and be free.

### Verse 121 – Revision :

- Prasankhyana Vada refutation from Verse 82 to 128.

### Purva Pakshi :

- Claims Mahavakya Jnanam not effective enough to give Moksha.
- Need knowledge from meditation for Moksha.
- What is Nyaya – Methodology?
- Tvam – convert to Aham.
- Avoid Pancha Abhimana, external world, family, Pancha Kosha, drop Aham and Mama.
- Pure I = Consciousness.
- Aham Brahma Asmi is valid knowledge.

- **Fact – I am Brahman, am ever free.**

- No obstruction, none can challenge I was, am, ever will be free.
- No need for Prasankhyanam.
- Prasankhya Rupa Dhyanam Na Arthaha, not relevant, redundant to produce another liberating knowledge.
- Viparita Bavana Nivritti required to change  $\Delta$  to binary format.

## Verse 122 – Introduction :

न चेदेवम् उपगम्यते वाक्यस्य प्रमाणस्य  
सतोऽप्रामाण्यं प्राप्नोति । तदाह ।

*na ced evam upagamyate vākyasya pramāṇasya  
sato'prāmāṇyam prāpnoti. tad āha*

If this is not admitted, the sruti text, which is a pramana, will cease to be a pramana. So, it is said. [Introduction – Chapter 3 – Verse 122]

- Sureshvaracharya warns Prasankhyana Vadi.
- If Mahavakya does not give valid knowledge it becomes Apramanam.
- Purva Pakshi – Astika Purusha, accepts Veda as Upajeevya Pramanam, Primary source which does not require support to improve or create knowledge.

### a) Na Ched Abu Samate :

- If you don't accept Mahavakya can give effective liberating knowledge, Nirdushta Apaurusheya Pramanam.

### b) Apramanam Prapnoti :

- It requires separate knowledge.

### c) Tad Aha :

- That is being stated in following verse.

## Verse 122 :

यदर्थं च प्रवृत्तं यद् वाक्यं तत्र न चेत् श्रुतम् ।  
प्रमामुत्पादयेत् तस्य प्रामाण्यं केन हेतुना ॥ १२२ ॥

*yad-ar�am ca pravṛttam् yad vākyam tatra na cec chrutam  
pramām utpādayet tasya prāmānyam kena hetunā*

If a sentence, which intends to convey a certain sense, does not produce knowledge when it is heard, by what reason can it be accorded validity? [Chapter 3 – Verse 122]

### 3 Suppositions :

- I. There is Veda Vakyam.
- II. Veda intends to convey particular message.
- III. Listened by person who accepts validity of Veda.
  - In the listeners mind knowledge takes place.

### Purva Pakshi :

- Indirectly communicating Veda is not reliable.

### a) Srutam Vakyam Tatra Pramanam Na Utpadaye Chet :

- If 3 suppositions are there and it doesn't generate knowledge, w.r.t. Jivatma / Paramatma – Aikyam, I am Nitya Mukta.

### b) Kena Hetuna Pramanyam :

- If you ask how can Veda enjoy validity.
- Don't waste time in Veda without Pramanya Buddhi.

## Verse 123 – Introduction :

अथ मन्यसे ।

जानीयाच्चेत् प्रसङ्गव्यानात् शब्दः सत्यवचाः कथम् ।  
पारोक्ष्यं शब्दो नः प्राह प्रसङ्गव्यानात् त्वसंशयम् ॥ १२३ ॥

*atha manyase*

*jāniyāc cet prasamkhyānāc chabdas satya-vacāḥ katham  
pārokṣyam śabdo nah prāha prasamkhyānāt tv asamśayam*

Now, you may think [like this] : [Introduction]

If it be said that [the immediacy of the Self] is known from prasankhyana, then how can verbal testimony, [we ask], be true utterance? The opponent replies : "To us, verbal testimony [produces] mediate knowledge; but from prasankhyana, certain knowledge [is obtained]."  
[Chapter 3 – Verse 123]

### a) Ata Manyate :

- Suppose your contention is following Prasankhyanat Janyat.
- Only through meditation.

### b) Only Meditation will give enlightened knowledge.

- What is the Pramanam.
- Meditation becomes Pramanam.
- Veda = nam Ke Vaste.
- Meditate and realise is insult.

### c) Prasankhyanam Janiyat Che :

- If Pramanam will come through thinking.

- How Veda can it be taken as statement as fact.

### **Fact :**

- You are not Sadhaka.
- You are Siddha, Nitya Mukta.
- Why attempt for Meditation to validate the fact.
- If you want to consult someone, don't ask me.
- Meditation Vadis are Veda insulters.

### **Purva Pakshi :**

- No, no, I don't say Veda is Apramanam.
- Damage control exercise.
- Veda Pramanam only 2<sup>nd</sup> hand knowledge, not 1<sup>st</sup> hand knowledge.
- Veda give Paurusheya information.
- Aham Brahma Asmi Avritti gives Aparoksha Samshaya Rahita Jnanam, doubtless knowledge.
- Purva Pakshi calls repetitive exercise as Prasankhyanam because knowledge is not effective.

### **Sureshvaracharya :**

- I accept Prasankhyanam, repetitive exercise but of Sravanam itself, not Samadhi.
- Do Sravana Avritti.

**d) Ata :**

- However.

**e) Evam Api :**

- Inspite of repetition of Prasankhyanam, if Prana goes.

**f) Sampada Ishyama :**

- Let us have Sravanam Avritti.

## Verse 124 – Introduction & Verse 124 :

न च युक्तिशब्द-आवृत्ति-लक्षणात् प्रसङ्गरूप्यानात्  
यथावत् प्रतिपत्तिः भविष्यति इति सम्भावयामः ।  
यस्मात् ।

*na ca yukti-śabdāvṛtti-lakṣaṇāt prasāṅkhyānād  
yathā-vat pratipattir bhaviṣyatiti sambhāvayāmah.  
yasmāt*

We cannot accept the tenability of the view that knowledge of the reality as it is will arise from prasankhyana, which consists of the repetition of both reasoning and verbal testimony. This being the case [we say]. [Introduction]

युक्तिशब्दौ पुराप्यस्य न चेद्कुरुतां प्रमाम् ।  
साक्षादावर्तनात् ताभ्यां किमपूर्वफलिष्यति ॥ १२४ ॥

*yukti-śabdau purā 'py asya na ced akurutām pramām  
sākṣād āvartanāt tābhyaām kim apūrvam phaliṣyati*

If the reasoning and the verbal testimony do not produce immediate knowledge [of the Self] to him even earlier, what new result will accrue by their repetition? [Chapter 3 - Verse 124]

## Verse 125 – Introduction :

अथैवमपि प्रसङ्गर्व्यानम् अन्तरेण प्राणान्  
धारयितुं न शक्नोषि इति चेत्, श्रवणादौ एव  
सम्पादयिष्यामः । कथम् ?

*athaivam api prasamkhyānam antareṇa prāṇān  
dhārayitum na śaknoṣīti cec chravanādāv eva  
saṃpādayiṣyāmaḥ. katham*

If it be said that you cannot live without prasankhyana, we will provide a place for it only in respect of hearing, etc. How? [Introduction – Chapter 3 – Verse 125]

प्रसङ्गर्व्याने श्रुतावस्य न्यायोऽस्त्वाम्रेडनात्मकः ।  
ईषत्-श्रुतं सामिश्रुतं सम्यक् श्रुत्वावगच्छति ॥ १२५ ॥

*prasamkhyānam<sup>1</sup> śrutāv asya nyāyo 'stv āmreḍanātmaṅkah  
iṣac-chrutam sāmii-śrutam samyak śrutvāvagacchati*

Let the principle of repetition [which operates] in prasankhyana find a place in respect of the hearing of the text. A person [fully] understands after perfectly hearing what was partially and half-heard. [Chapter 3 – Verse 125]

### a) Prasankhyana Yaha Nyaya Uktaha :

- W.r.t. Prasankhyana exercise applied by Purva Pakshi.

### b) Amredena Atmakaha :

- Repetitive exercise.

### c) Srutau Astu :

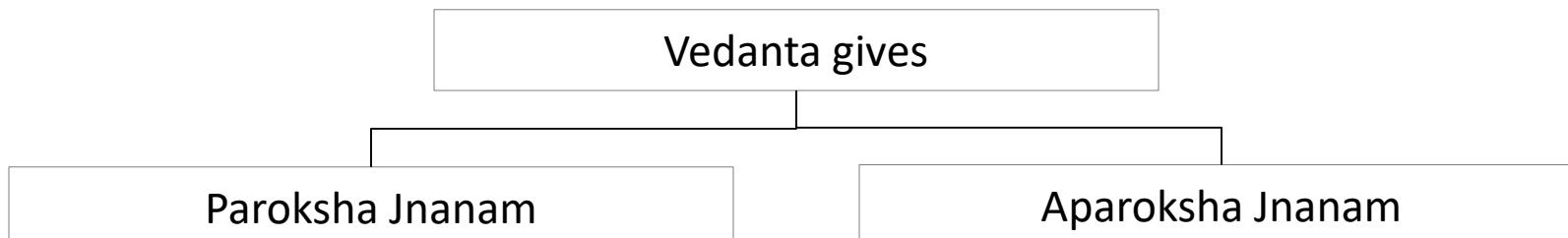
- Let us retain the exercise but apply to Sravanam instead of Meditation.

- Sravanam becomes more effective not because of Guru, Shastra.
- Latter Sravanam has better impact.
- Isha – 25%, slightly effective.
- Sami – 50%, Partially effective.
- Samyak Srutam – 100%, Fully effective.

#### d) Avagachhati :

- Will get clear Vedanta Jnanam, with full understanding.
- No other mystic experience required.
- **I was, am, will be free.**
- **Anatma never free.**
- Have no wrong expectation of Anatma.
- Can improve Anatma.
- **Anatma neither me nor mine.**
- There is inner relaxation.

#### Verse 125 – Revision :



Paroksha Jnanam	Aparoksha Jnanam
<ul style="list-style-type: none"> <li>- Avantara Vakyam</li> <li>- Brahma Lakshana Vakyam</li> </ul> <p><b>Mundak Upanishad :</b></p> <ul style="list-style-type: none"> <li>- Etad Adreshyam, agrahya... [1-1-6]</li> </ul> <p><b>Katho Upanishad :</b></p> <ul style="list-style-type: none"> <li>- Ashabdam, Asparsham... [1-3-15]</li> </ul> <p><b>Brihadaranyaka Upanishad :</b></p> <ul style="list-style-type: none"> <li>- Asthulam, Ananu... [3-8-8]</li> <li>- Objective definition.</li> <li>- Brahman is there as Jagat Karanam, Jagat Adhishtanam, Sarvagatah.</li> </ul>	<ul style="list-style-type: none"> <li>- Mahavakyam</li> <li>- Reveals Brahman as the listening person.</li> <li>- Tat Tvam Asi, Pragyanam Brahman.</li> <li>- Shabda Aparoksha Vada.</li> <li>- Vedanta gives direct knowledge during Sravanam.</li> </ul>

## Mundak Upanishad :

यत्तद्देश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

## Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।  
अनादिनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

## Brihadarankaya Upanishad :

स होवाच, पतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,  
अस्थूलमनण्षहस्त्वमदोर्धमलोहितमन्नोहमच्छायमतमोऽवाय्व-  
नाकाशमसङ्घरसमगन्धमच्छुष्कमश्रोत्रमधागमनोऽतेजस्क -  
मप्राणममुखममात्रमनन्तरमवाह्यम्, न तदश्वाति किंचन,  
न तदश्वाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti,  
asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam,  
atamah, avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam,  
aśrotram, avāk, amanaḥ, atejaskam, aprāṇam, amukham,  
amāṭram, anantaram, abāhyam; na tad aśnāti kīrm cana,  
na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

- Clear understanding of Mahavakya is called direct knowledge of Brahman.

## Purva Pakshi :

- Mahavakyam gives only Paroksha Jnanam.
- Upadesha Sahashri – Chapter 18.
- Adapted here.
- Bhamati School – Vachaspathi Mishra – Reappears in Advaitam.
- Bhamati is commentary on Shankara's Brahma Sutra.

## Verse 124 :

- Repetition with open eyes or close eyes can't give direct knowledge.
- "Kedarnath is cold".

## Verse 125 :

- **OCD** : Obsessive Compulsive Disorder = Avritti = Abhyasa
- Shaking hands, scribbling, washing hand repeatedly.
- Yaha Amredana Atmana Nyaya.
- Principle of Abhyasa.
- Accept if it is Srutou.
- Isha Srutam – 25% clear.
- Sami Srutam – 50% Clear
- Samyak Srutam – 100% Poorna Sravana.
- Avagachhati = Student Understands Truth.

- Sureshvaracharya seen to be behaving like mother-in-law.
- Prasankhyanam Avritti rejected.
- Mahavakya Sravanam Avritti accepted.

### **Mother-in law :**

- Who are you to dismiss the beggar, I am the mistress of house.
- She tells beggar, nothing here go away.

### **Brahma Sutra :**

आवृत्तिरसकृदुपदेशात् ।

**Avrittirasakridupadesat**

The repetition (of hearing, reflection and meditation on Brahman is necessary) on account of the repeated instruction by the scriptures. [ 4 – 1 – 1 ]

लिङ्गाच्च

**Lingaccha**

And on account of the indicatory mark. [ 4 – 1 – 2 ]

- Avritti Adhikaranam.
- Shankara differentiates Avritti of Prasankhyanam and Sravanam Avritti of Advaitin.
- **Mahavakya gives clear understanding of 2 facts :**
  - I. Aham Nitya Mukta Satyam Brahman.**
  - II. Jagan Mithya.**

- Sathya – Mithya Jnanam Mahavakyam gives.

## 2<sup>nd</sup> Understanding :

- Nothing else required for Moksha except clear understanding of Mahavakya.
- I drop  $\Delta$  format and ready to claim binary format.
- Aham Nitya Mukta Satyam Asmi.
- Instantaneously I claim liberation as per Brahma Sutra – Chapter 4 – 1 – 2.
- Have clear understanding I am free and no Avritti required.
- In many students, there are obstacles in accepting, nothing else is required.
- 2<sup>nd</sup> knowledge obstructed by visible obstacles like health problems, emotional problems, family problems, logical problems.
- Pramana Asambavana, Prameya Asambavana, Viparita Bavana.
- There is something else I have to accomplish.
- No courage, faith, confidence to claim I am free now.
- Repeated Sravanam, Mananam, Nididhyasanam, Karma Yoga, Upasana Yoga suggested.

## Panchadasi : Chapter 9

- Do Aham Brahma Asmi Upasana.
- How long depends on obstacles.
- When 100% Sradda comes in Veda then liberated.

- Sraddha affected because of Pratibandhas.
- We have Sraddha in others descriptions of mystic experiences.
- Revelation of Veda = I am free now.
- Prasankhyana Vadi presents meditation for clear understanding no. 1.
- We present it for clear understanding no. 2.
- Pratibandha Nivrithyartham Natu.
- Verse 125 based on Chapter 4 – 1 – 1 and Chapter 4 – 1 – 2 Brahma Sutra.

## Verse 126 – Introduction :

ननु प्रसङ्गव्यानविधिम् अनभ्युपगच्छतः  
 पारमहंसी चर्या बौद्धादि-चर्यावत् अशास्त्र-  
 पूर्विका प्राप्नोति, ततश्च आरूढपतितत्वं स्यात् ।  
 अशेषकर्मणां च निवृत्तिः न प्राप्नोतीति । उच्यते ।

*nanu prasamkhyāna-vidhim anabhyupagacchataḥ  
 pāramahāmsi caryā bauddhādi-caryā-vad aśāstra-  
 pūrvikā prāpnoti tataś cārūḍha-patitatvam<sup>1</sup> syād  
 aśeṣa-karmanām ca nivṛttir na prāpnotiti. ucyate*

It may be argued, "If the injunction about prasankhyana is not accepted, then the conduct of the supreme renunciate, like that of the Buddhist and others, will not have the sanction of scripture. Consequently, this will result in spiritual lapse. Also, one cannot be free from all karmas." We reply as follows. [Introduction – Chapter 3 – Verse 126]

### Purva Pakshi :

- Last Ditch attempt.
- Prasankhyanam should be accepted, only then Sanyasa will be relevant and valid.
- Brahmacharyam = Veda Adyayanam.

- I) Sanyasa – Prasankhyanam, otherwise Sanyasa will become Ashastriyam, non-scriptural.
- II) Dropping Grihasta Ashrama becomes legitimate, no Pratya Vaya Papam.
- III) Aruda Patanam – Spiritual fall of evolved person mentioned in Shastra becomes invalid.
  - For a person who doesn't accept Prasankhyana Vidhi, what will be problem?

**a) Brahmacharya Ashastra Purvika :**

- Sanyasa will become invalid.

**b) Bauda Charya Vatu :**

- Like Sanyasi of Buddhist and Jains who don't believe in Veda Shastra.

**c) Tatasya Arudapatanam Nasyat :**

- Only if Sanyasa valid, fall is Dosha.

**d) Only if Sanyasa legitimate, renouncing Grihasta becomes valid.**

- Otherwise neglecting family is Maha Papam, Guilt.

**e) Without Prasankhyanam, Sanyasa invalid.**

**Verse 126 :**

त्वमर्थस्यावबोधाय विधिरप्याश्रितो यतः ।  
तमन्तरेण ये दोषाः तेऽपि नायान्त्यहेतवः ॥ १२६ ॥

*tvam-arthasyāvabodhāya vidhir apy āśrito yataḥ  
tam antareṇa ye dosās te 'pi nāyānty ahetavaḥ*

Since injunction has also been accepted for understanding the meaning of "thou", the defects alleged to arise in the absence of injunction do not take place for want of cause.  
[Chapter 3 – Verse 126]

**Sureshvaracharya :**

- Yes I agree Sanyasa Ashram to become legitimate, Vidhi is required.
- Don't require Prasankhyana Vidhi for that.
- Sravana Avritti sufficient.

## Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति,  
 आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै  
 कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति ।  
 न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय  
 पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति,  
 आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय  
 पशवः प्रिया भवन्ति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।  
 न वा अरे कशत्रस्य कामाय कशत्रं प्रियं भवति, आत्मनस्तु कामाय  
 कशत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,  
 आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय  
 देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।  
 न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु  
 कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं  
 प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे  
 द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि; आत्मनि खल्वरे  
 दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ६ ॥

sa hovāca, na vā are patyuh kāmāya patih priyo bhavati,  
 ātmanastu kāmāya patih priyo bhavati | na vā are jāyāyai  
 kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati |  
 na vā are putrāṇāṁ kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya  
 putrāḥ priyā bhavanti | na vā are vittasya kāmāya vittam priyam bhavati,  
 ātmanastu kāmāya vittam priyam bhavati | na vā are paśūnāṁ kāmāya  
 paśavaḥ priyā bhavanti, ātmanastu kāmāya brahma priyam bhavati |  
 na vā are kśatrasya kāmāya kśatram priyam bhavati, ātmanastu kāmāya  
 kśatram priyam bhavati | na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti,  
 ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devānāṁ kāmāya  
 devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti |  
 na vā are vedānāṁ kāmāya vedāḥ priyā bhavanti, ātmanastu  
 kāmāya bhūtāni priyāṇi bhavanti | na vā are sarvasya kāmāya sarvam  
 priyam bhavati, ātmanastu kāmāya sarvam priyam bhavati | ātmā vā are  
 draṣṭavyaḥ—śrotavyo mantavyo nididhyāsitavyo maitreyi; ātmani khalvare  
 dṛṣṭe śrute mate vijñāta idam sarvam veditam || 6 ||

He said, 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for.....

..... the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [IV – V – 6]

- Sanyasa more conducive for Sravana Avritti.

### Brihadaranyaka Upanishad :

तदेतद्वचाभ्युक्तम् ।  
एष नित्यो महिमा ब्राह्मणस्य  
न वर्धते कर्मणा नो कनीयान् ।  
तस्यैव स्यात्पदाधित्, तं विदित्वा  
न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेवं विच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो  
भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति ; नैनं  
पाप्मा तरति, सर्वं पाप्मानं तरति ; नैनं पाप्मा तपति,  
सर्वं पाप्मानं तपति ; विपापो विरजोऽविचिकित्सो ब्राह्मणो  
भवति ; एष ब्रह्मलोकः सप्ताद्, एनं प्रापितोऽसीति होवाच  
याज्ञवल्क्यः ; सोऽहं भगवते विदेहान् ददामि, मां चापि  
सह दास्यायेति ॥ २३ ॥

tadetadṛcābhuyuktam ।  
eṣa nityo mahimā brāhmaṇasya  
na vārdhate karmaṇā no kanīyān ।  
tasyaiva syātpadavit, tām viditvā  
na lipyate karmaṇā pāpakena ॥ iti ।

tasmādeva ṣaṭvicchānto dānta uparatastikṣuḥ samāhito  
bhūtvātmanyevātmānam paśyati, sarvamātmānam paśyati; nainam  
pāpmā tarati, sarvam pāpmānam tarati; nainam pāpmā tapati,  
sarvam pāpmānam tapati; vipāpo virajo'vicikitso brāhmaṇo  
bhavati; eṣa brahmalokah samrād, enam prāpito'sīti hovāca  
yājñavalkyah; so'haṁ bhagavate videhān dadāmi, mām cāpi  
saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman : it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, claim, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brahmana (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it - said Yajnavalkya. I give you, sir, the empire of Videha, and myself too with it, to wait upon you. [IV – IV – 23]

- Sanyasi has more time for Sravanam because of PORT reduction.
- Sanyasa useful for Aham – Mama Abhimana Tyagartham.
- Useful to come to Tvam Pada Lakshyartha.
- Ahamkara is obstructing Tvaam Pada Lakshyartha.
- Family Abhimanam, possessions Abhimanam, profession Abhimanam are obstacles.
- In Sanyasa, 3 Anatmas are not there, one can get away physically.
- Only body, mind can't renounce in Sanyasa.
- In Grihasta, father, husband, in-law Abhimanam can't remove.
- For Tvaam Pada Lakshyartha, Sanyasa useful but Prasankhyanam not required for that.
- Shastra Mahavakya Shabda Pramanam is sufficient for repeated Sravanam.
- End of Chapter 3.